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The Chimes.—A Song.

RESPECTFULLY DEDICATED TO CHARLES DICKENS, ESQ.,

BY J. E. CARPENTER.

The chimes, the chimes, the joyous chimes,
That had their birth in good-old times;
That high in the steeple, to and fro,
Have hung and swung since—long ago!
When Mass was said, and prayers were read,
Which incense wafted high o'er head;
Those by-past days when, history tells,
The people loved their sweet Church bells.
Ring loud and long ye joyous chimes,
And tell me tales of the good old times.

The chimes, the chimes, the Christmas chimes,
They ring as erst in olden times;
But ah! for follies that rule the day,
A world of truth has passed away!
An age of faith when men were good,
And simple, honest dealing, stood;
Those days live but in dreamy rhymes,
And in the sacred Christmas chimes.
Ring loud and long, ye joyous chimes,
And tell me of good old Christmas times.

The chimes, the chimes, the New Year's chimes,
That rung the old year out oft'times;
They joyously tell, in tones of mirth,
That Time has given a year to earth;
So, what if the past be gray and hoar?
If sad, he can sorrow us then no more!
For we hope and trust in *better times*,
When we hear the joyous New Year's chimes.
Ring loud and long, ye glorious chimes,
And bring back some of the good old times.

—Tablet

From the English Churchman.

The Rubrical Question.

Sir,—I fear that neither yourself nor some of your readers will go along with me in all I am about to say; but I trust that you and they will, at least, give me credit for a sincere intention in the remarks with which I wish to trouble you on that all-engrossing topic, Church ceremonial. And, so far as the suggestions which I shall offer may be found of a pacific, rather than of a controversial nature, I really do hope that they will carry with them their own claim to forbearance at least, if not to sympathy, with those who, like myself, are pained by the sounds of discord and confusion which jar on the ear, drowning even the gracious harmonies of this holy season, and as if rising from earth in proud and obstinate defiance of the angelic invitation, "Peace on earth, good-will towards men." Surely, sir, our very bounden duty at such a moment, is to "let our moderation *be known* unto all men;" to look within, if so be we may discern in our own grounds of adherence to Church observances, any, even the slightest taint of formalism, or bigotry, or self-complacency; and to look without, in order to detect, and when detected, to regard lovingly, and display eagerly, such redeeming points in the course of our opponents as may indicate the utmost *practicable* consideration towards those from whom we differ in so many grave respects, that we are the rather glad of finding any scope whatever for sympathy.

You will at once suspect that, like the writer of a very interesting letter from Oxford, to which you lately gave insertion, I am not able to sympathize in all the reasons by which certain controverted introductions into the Church Service have occasionally been justified; in saying which, however, I beg you to believe that, as respects the vast *importance* of some, at least, of those introductions, I yield to none even of the most ceremonially-minded of your correspondents. But there seems to me, I confess, a *line* in the matter, which is at once more extreme and more moderate, more Catholic, and more conciliatory, than that which is commonly taken; and surely, if such a line there be, who is the man that would not desire it to be generally recognized? Mr. Newman observes, somewhere, that anything like an extensive and energetic opposition to principles however unquestionable, and to courses however justifiable, is always a call in duty to those who maintain such principles and follow out such courses, to consider how far a cause good in itself may possibly be suffering through their mismanagement. And I cannot but think that this remark is very pertinent to the whole question of that mighty struggle in which many are now engaged. Whether as respects Church ceremonial, or that great and harmonious scheme of doctrine of which it is the visible aspect, surely the very largest allowance which is compatible with an unflinching maintenance of the Truth, should be extended to those whose anti-Catholic, anti-ceremonial prejudices have been, I will say, nurtured in the system against which many of us have been too slow in protesting. Let us ever remember how short a time has passed, since doctrinal orthodoxy presented itself to the eyes of our countrymen in the very most repulsive of shapes; and the only *body* of men, who, *as a body*, seemed to treat the Gospel as a reality, (whatever great exceptions there may have been to the general rule on both sides,) were those very "Evangelicals," against whose principles certain Churchmen are now carrying on a resistance—a resistance assuredly so earnest in its conduct, so justifiable in its grounds, that they may well afford to dispense with all those unfair or equivocal methods of defence, which, though they may secure a momentary triumph, serve in the end but to weaken the best of causes.

As respects the great subject of Church *doctrine*, surely enough, and more than enough has been done, and that, too, in a comparatively short time, to disabuse all who are willing to be disabused of the notion, so prevalent in our youth, (although even *then* precipitate and presumptuous,) that dogmatic theology and holiness of life are in some way inconsistent. But, on the other hand, that attachment to the externals of religion is necessarily hollow, formalistic, and pharisaical, *this* impression, though, of course, as utterly groundless as the other, does not appear to me either so unreasonable, or so inconsistent with the experience which is accessible to the majority of English Christians. That there is upon *this* subject, as upon the other, an immense amount of floating, and most serious error, who can deny? Had the mistakes which seem to me to have been committed on the side of "order and decency" been far more frequent, still, nothing, of course, could justify, or even excuse, the miserable shallowness of the objections, or the presumptuous irreverence of the objectors. We have lived to see the day when professing Christians can bring themselves to avow unblushingly, that they come to church, not as worshippers, but as spies; we have lived to see church-wardens constituting themselves judges of orthodoxy, newspaper editors arrogating the functions of Bishops, and the canons of Councils contravened by the resolutions of public meetings. All this would be amusing, if it were not so very shocking; of course, it is not such proceedings as these that any sober person can intend to palliate. But beneath the surface of all this miserable ignorance and presumption, I should not be surprised to find in the general mass of opposition to recent changes, a certain *substratum* of better feeling; and I am sure that, if such *substratum* there be, all they who are conscious to themselves of purer intentions, have reason to feel obliged to any one who undertakes the task of disengaging the latent good from the superincumbent weight of baser materials which so much tend to hide it from the public eye, and perhaps, even from the minds in which it lurks. I should not wonder to find a Christian, and even a Catholic, element, mixed up with this corrupt mass of vulgar "Protestantism;" though heavily encumbered and most seriously discredited by the adjuncts in connexion with which it is practically exhibited. At all events, does not Christianity, and does not Catholicism, forbid us to put stumbling-blocks in the way of weak consciences, and to risk charity and peace in a contest for externals, *except so far forth* as the inward life of religion depends upon them? But if so be that any of us have contended for externals *as such*, then I cannot think the odium we may have sustained altogether unaccountable, or unmerited, or unwholesome.

Many, I know, say, that in the defence of externals *for their own sake*, or as mere matters of ecclesiastical appointment, the great principle of obedience to Church rule is involved. But is it altogether thus? Whether or not, we all go the length of saying with (I think) Chancellor Martin of Exeter, that "*dormant* laws are no laws at all," (an opinion to which I confess that I myself incline:) at the very least, the revival of dormant laws is surely quite a different thing from the enforcement of acknowledged ones; and consequently *objections* to the one course belong to a different mind from that which is implied in objections to the other. I cannot feel it so unreasonable, as others do, to regard *revived* practices as in effect, though not in fact, essential *novelties*. Nor, again, can I see, with many, how the existence of rubrics in their favor, practically disowned by our Church, even if explicit, can constitute any *obligation* on the part of clergymen to adopt such practices; though I can feel, and that very deeply, the value of such rubrical provisions or intimations as a *protection*, where, for other reasons, it seems desirable or important to do so. Even where a rubric is of the more explicit sort, (as in the case of the Offertory,) still, I must consider, (so far with the objectors,) that the authority of such rubric has been most seriously impaired, if not virtually cancelled, by long desuetude. The executive of our Church has undoubtedly *concurred*, by acquiescence at least, with the disuse of this law, (admitting it to be such,) and unless the same executive, as represented to each clergyman in *his own Bishop*, distinctly and unmistakeably bring the otiose rule or custom once more into active operation, (as the Bishop of Exeter has done in the surplice,) I do not see how any clergyman *is bound in duty* to revive it, though he may, indeed, be warranted in expediency in doing so.

On the other hand, it seems equally clear that if the plea of *duty* be relinquished, (and I really do not see how it can be maintained,) very important and valuable securities for solemnity and beauty in the administration of our Church Service might be obtained by a cautious (and always dutiful) recognition of some less stringent, and therefore more variable, obligation. Here one can conceive mere *duty* operating in a contrary direction; for instance, a positive episcopal *inhibition* on a point of ceremonial, supposing any Bishop could feel himself justified in making it, would, I suppose, be conclusive against even one of the less ambiguous of the rubrics upon a mere point of order, where no doctrine was involved. On the other hand, where such positive inhibition is wisely and temperately withholden, and, much more, where concurrence, at least, if not open sanction, is virtually extended, I cannot understand a Catholic-minded person doubting that it is the duty of a clergymen, not merely to use, but even to press, (with certain qualifications hereafter to be mentioned,) the rule and precedent of our Church, into the support of a ceremonial at once decorous and edifying.

Such principle seeming undeniable, what is to be the measure of its application? It being granted *in limine*, that the *command* of a Bishop is paramount, *either way*, and, assumed on the hypothesis, that the law of rubrics is not absolute, where practically, *and with the allowance of the Church*, relaxed, what *is* to be the determining standard? I fear, Sir, that some of your readers will quarrel with my answer, and yet I see but one answer to give. I think it must be, *the feelings of the congregation*. But note what is meant by *feelings*, and what by *congregation*. Of course, by feelings, I do not mean fancies, nor by congregation, the assembly accidentally present at this or that time. I suppose the feelings to be deep and real, (I do not say just and true, I am not concerned with their nature, but with their degree,) and I suppose also the judges to be *competent*. But supposing the *objections*, however groundless, to be *sincere* and *persevering*; and *supposing also the objectors to form a considerable majority of the supposed clergyman's regular flock, as distinct from stragglers and interlopers*, then I own I cannot see how a clergyman can justify it to his conscience, to persevere in any obnoxious observance not absolutely commanded by *living* authority, still less with any which has the custom of the existing Church of England against it, and perhaps, after all, but an equivocal direction in its favor; how, I say, he is justified in such perseverance, after the unfavorable issue of a fair trial, and especially after the failure of decided, but temperate, appeals to his people, whether in church or out of it, in support of the apparent "innovation."

Surely, if this principle had been more generally recognised and acted upon, we might have done more than we have towards securing peace, without compromising truth, and raised the dignity of Church ceremonial, instead of bringing it into contempt. We should not have had all this miserable wrangling and haggling about candlesticks and faldstools, credence-tables and sedilia;—things undoubtedly most decorous, or even beautiful in themselves; *ministrative*, in their proper places, to decency and order, nay, to what is still better, to solemnity and reverence, but where, *by accident*, ministrative only to strife and confusion, surely not worth contending for; and, at all events, not *capable* of being maintained upon grounds intelligible except to minds of a certain temper; of a temper which the whole course of things among us has long tended to discourage; which, perhaps, to a certain extent "nascitur, non fit," or which, at any rate, is not to be implanted in a day, where not native, nor to be created except through the prevailing influence, not of one or two *details* of external religion, but of a whole assemblage of facts and circumstances—facts so palpable that they cannot be gainsayed—circumstances so impressive that they cannot be resisted.

The Offertory, indeed, that greatest of actual offences, rests upon a somewhat different ground; because here a very important and *acknowledged* Christian principle is directly at stake. I may not agree, indeed I find it hard even to tolerate, the popular objections to an ornate Church-service, as distinct from a dull and homely one; but I can *understand* the temper which regards the constituents of such a service as "trifles." But objections to the Offertory, are, of couse, far more serious and alarming indications of the objector's spiritual state, and I fear not a little symptomatic of our national pride and covetousness. For, as far as can be made out, these objections, though couched in the plausible form of a resistance to innovation, ultimately render themselves into two most hateful, most anti-Christian, elements: viz., either, 1st, the dislike of giving alms; or 2dly, what is in its way quite as bad, the dislike of being seen *not* to give them, when others do.

Again, there is, of course, more explicit rubrical ground for urging the Offertory than, *e.g.*, the surplice. Still, surely, there is something rather strange in *forcing* an institution, of which the whole value depends upon the spontaneousness with which it is accepted! There is something self-contradictory, and almost grotesque in collecting alms Sunday after Sunday, from a reluctant auditory, after first solemnly pronouncing from the altar the Apostolic commendation upon the "cheerful giver." I cannot see, therefore, that, except where distinctly enjoined by authority, even this most beautiful, edifying, and Catholic ordinance, can be consistently *pressed* against the *decided* and *continuous* objections of a congregation; not, observe, because such objections *can by any possibility* be (and in this respect they are unlike those in the other case) of a *religious*, and hardly ever of an innocent nature, but because, if a clergyman is so singularly unfortunate as to have spiritual charge of a flock who are utterly incapable of appreciating the blessedness of such a periodical opportunity of almsgiving under such circumstances, and who must needs argue that, because they are allowed, therefore they are obliged, to give, and that (as no one questions) it is inconvenient to be always giving; then, I say, he must even, as it should seem, resign himself to his unhappy lot, and cast the *onus* of flinging away so high a privilege upon those to whom it appertains, "seeing that they have put away" a means of grace, and "*judged themselves* unworthy of it."

The principle I have ventured to assert, involves, as a consequence, the strongest possible dislike of the attempts, now so popular, in favor of what is called a perfect *uniformity* in our Church. Surely before we talk of uniformity, we must first secure *unity!* To have a front of uniformity without a heart of love, would be like concealing our natural face by a frightful mask. What is unnatural can never by possibility be becoming; and most unnatural surely would it be, that a mind so versatile as that of the Church of England, should be represented to the world by an unchangeable exterior! Let us get rid of Calvinistic doctrine, and then it will be time to dispense with Calvinistic vestments. But who can wish to see candlesticks in conventicles, or to hear heterodoxy from a surplice? Surely, as our doctrine is within certain limits free, so likewise should our form of worship be pliant. I heartily wish, if I may say it with due respect, that the bishops might see their course to *rule* less, and *allow* more; guarding, however, their permissions by any amount of qualification which their wisdom might suggest; and, of course, reserving to themselves the power of retracting such permissions, upon a failure, of which they might be the judges, in the conditions prescribed. Positive *rules* any way, do seem, to an impartial spectator, most undesirable in the present state of things; they are sure to find either an unwilling clergy, or unwilling congregations, or both. Better ever than impracticable rules are intelligible principles! And as to my brethren in the ministry, I really would (as one alive to their difficulties) implore them, in all earnestness and charity, to feel their way before they act,—to sound, in the first place, the depths of their congregations; first, to *clear their own views* on what they recommend, for this is the step to satisfying others; to *press* nothing but what is *essential*, against honest, persevering, prevalent objections; but, at the same time, to encounter idle criticisms with firmness and dignity, yet with moderation; with a firmness justified by the importance of the principles at stake, with a moderation dictated by a charitable regard to the disadvantageous, and therefore extenuating, circumstances of the objectors; always, however, discriminating between the cavils of extraneous critics, (who can be no judges whatever of *details* without constant *experience of the system* which those details illustrate,) and, on the other hand, the conscientious scruples of regular members of the flock, who *ought* to be competent judges (length of time and clearness of teaching presumed,) *how far certain practices do, or do not "minister to godly edifying,"* which, next to the glory of Almighty God, is, as I need not say, the great end of all external religion.

You will guess, that, with these feelings, I for one, heartily deprecate the meeting of Bishops which certain newspapers seem so anxious to precipitate. The varieties of opinion which prevail in our Church are evidently not confined to the lower clergy, and nothing could be more piteous than would be the public exhibition of disunion in so dignified a quarter. But yet more than this. What corporate and collective *authority* could be claimed by such an assembly? Convocation we understand; and the voice of our own Bishop we understand, but whence this Episcopal Board? What claim to obedience could be arrogated by the body of bishops, as distinct from their claim as individuals? The bishops are but one estate of our ecclesiastical realm; and no edict of their body could be received as law, without the concurrence of the Lower House of Convocation, and the sanction of Her Majesty as "in all causes and over all persons, ecclesiastical and civil, within these her dominions supreme." And these are not days in which the clergy feel themselves justified in bending to equivocal authority. Our present bishops are happily not likely to interfere with doctrine; but who can answer for their successors: and who would not fear to concur in establishing a precedent, which might hereafter be turned to the serious disadvantage of the Church? If one set of Bishops give up the Offertory to popular clamor, why may not another be in like manner induced to resign the Athanasian Creed?

This proposal for an Episcopal meeting, having apparently no existence but in the hopes of certain dissatisfied parties, it is possible to speak thus strongly in deprecation of it, without implying the slightest disrespect towards the dignified persons who would compose it. I owe many apologies for the length of this communication. Should it be indulgently received, perhaps I might trouble you again in continuation of the same subject.—I am, &c.

Frederick Oakeley.

Margaret street, Dec. 20, 1844.

Communications.

For the Churchman.

The New England Society's Celebration.

Hon. George P. Marsh's Oration.

Mr. Editor,—I have lately fallen in with a full report of the Oration and other proceedings of the New England Society, at their recent anniversary, of the 22d ult. They struck me as quite noticeable, and full of signs of the times, and I have expected that some observations upon them would appear. What they suggested to my own mind you may publish when you have room to spare.

By all accounts the celebration seems to have passed off with great *eclat*. The Oration of the day is described as having been pronounced in periods of which each in its turn raised and held suspended for a time the breathless attention of the crowded auditory until each successively fell amid thunders of applause. The company then adjourned to an entertainment at the Astor House, where, and far into the night, amid the blaze of lamps, the obsequiousness of servants, the bounding of champagne corks, and mingled bursts of merriment and music, they commemorated the rigid virtues of the Puritans.

From these glowing descriptions of the scenes at the Tabernacle and the hotel, in which the newspapers announce the day to have been "celebrated in a style appropriate to the occasion," I hardly know whether it is for the spiritual graces of the ancient, or the rhetorical and convivial graces of the modern Puritans, that my admiration is challenged.

There are those who, strenuously as they maintain that the question as to the original constitution of the Christian Church is, after all, but a question as to the form and external appearance, the accidents of Christianity, yet, at the same time, make no scruple of denouncing what they think a departure in these particulars—the office of Bishop and a form of prayer, for instance—as practically incapacitating a Church for a preservation of the spirituality of original Christianity. As to how wide a departure from the characteristic manners and modes of life of the Puritans may be consistent with the preservation of their primitive virtues, it is for those who are in the habit of meteing with their measure to others to consider whether with that measure it shall be meted to them again. That in an almost ludicrous combination they retain some at least of the traits of the old Puritanical temper is sufficiently obvious.

Accomplished reporters were kept in attendance on the performances of the evening, to gather up whatever fell from the table of the children of the Puritans, for the benefit of the public without. Wit and eloquence, it is known, usually grace the closing scenes of such festivities, and keep several hundred gentlemen in the highest state of excitement over night, of which no one of them may be able to remember any thing the next morning. It is a judicious arrangement to make other provision for their publicity. The public, however, will find the eloquence more laughable than the wit. For one, I have no disposition to take advantage of this systematic and premeditated divulging of matters of social intercourse. Men of pleasantry might be allowed to give way, once a year at least, to the innocent fooleries of the dinner table, without having themselves paraded in the morning's paper as lowering the standard of wit and personal dignity. Besides, whatever equality of importance the New England Society may attach to the two, I prefer to look to the oration rather than the dinner as the fairer exponent of the occasion.

Here most deliberate opinions, in a most studied form, were offered and adopted by acclamation. The New England Society avowedly regards the day as a sort of annual Sabbath, devoted to the worship of the true faith in Church and State, and instituted as a witness thereof to the people dwelling round about them. New England is also supposed to hold up a higher and purer standard of *literary* excellence than the rest of the country, so that we are not only authorized, but, in a manner, invited, to look to the chosen men who are called out from her borders, on these special occasions, for an exposition of whatever is sound in doctrine, and an example of whatever is elegant in expression.

At this last anniversary, at least, we have assurances, from all the accredited organs of what is usually considered New England opinion, that this result was attained. The overwhelming applause with which the oration was received has been alluded to; reports of it, one, at least, quite accurate, have been published; and it is pronounced, in all proper directions, to be "as polished as it is profound;" an equivocal recommendation, at the best; and, with our opinion of its profundity, we should be unwilling to use, were the oration to have its polish judged of by that standard. Besides, the composition has evidently cost some pains, and is entitled to a separate examination. How far the scholars and literary gentlemen of New England are willing to be estimated by it, as a specimen of rhetoric, will be for them to determine. I trust that a New Englander of no such pretensions may not be held to that measure.

Sir Joshua Reynolds used to judge of the progress of a candidate for the Academy by his drawing of the *extremities* of his figures; and one properly looks at the extremities—the peroration and exordium of a speech—for its more deliberate style of rhetoric. Besides, Mr. Marsh's oration is mostly made up of the sort of stuff that other men's perorations are made of, so that the peroration of such an oration should be something particularly fine, and such undoubtedly it is intended to be.

We have not room for the "howling storm," "the wings heavy with frozen mists," "the cavernous recesses," and "the rugged mountains," which Mr. Marsh has contrived to accommodate in his penultimate sentence. We give the climax: "No alien soil intercepts our morning dawn: the earliest beams of the orient sun, emerging from Ocean's bed, are shed full upon our old metropolis; and his warming rays long linger on the soaring peaks of our everlasting hills—fit emblem of the light of Christian freedom which first illuminated our own 'grey fathers,' and shall latest gild the graves of the Pilgrims, the cradles of their children."

Mr. Webster's Bunker-hill Monument Oration closes: "Let the earliest rays of the morning gild it, and parting day linger and play upon its summit."

This attempt to carry off, bodily, Mr. Webster's monument, and to repair the damage done in the removal, reminds one (Mr. Marsh is a scholar and will remember the story) of what might have been expected if the Consul Mummius had executed his threat to the packers and carriers of the monuments and statues from Corinth, that if any of them broke one he should make another.

Perhaps Mr. Marsh would not have been reduced to borrowing a figure, and spoiling it in the borrowing, if he had been less lavish of his resources at setting out.

At the first burst, the exordium gives us "the harsh alchemy of transatlantic oppression transmuting the golden links of filial affection to fetters of iron." This is followed up by examples of the approved rhetorical figure of antiphrasis—"the domestic cruelties of the parent," "the hospitalities of the stranger," and "the tender mercies of the savage."

The elegancies of expression with which Mr. Marsh has embellished the body of his performance, affect one as a sort of cross between the eloquence of Mr. Gibbon and of ancient Pistol.

We are told that—"The gallies of the Ottoman were rowed by Christian slaves, and the clang of the Turkish cymbal disturbed the dreams of the eastern Princes; * * * the Pope still trembled in the Vatican lest the Imaum of St. Sophia should expel the monk from St. Peter's and the prayers of Islam be chanted where mass was sung." * * * "The glories of Grecian civilization have been succeeded by the barbaric pride of the sensual Turk, and the iron sway of heartless Rome by the spiritual despotism of the unreasoning monk. The mephitic breath of Ahrimanhas quenched the eternal fires of old Persepolis, and the simoon has blasted the flowery splendor of imperial Bagdad, and Typhoon's cloud broods over Thebes and Memphis." Here, it seem to us, Pistol fairly shoves by Gibbon, and rather out-Pistols himself. "The hollow pampered steeds of Asia," and "Africa and golden joys" were nothing to this.

Of the qualities of gunpowder it is observed that "it had brought Orlando to the level of the meanest varlet, and a Bayard or a Sydney might fall by the hands of a craven boor."

Then we have "the intellectual elevation of unfettered Christian philosophy, and the chivalrous heroism of bannered knighthood." * * * "Kings submitted to flagellation at the hands of the monk, and Emperors held the stirrup of the Roman Pontiff." And so it jogs along, in this see-saw sing-song kind of "fine writing," from one clap-trap to another. The New England Society seems to have fallen into them at their regular intervals in the most obliging manner. Mr. Marsh evidently composes his paragraphs on the principles of an opera song, always to wind up with a *bravura*.

After an inspection of "the polish" of the oration, we come better prepared to appreciate that "profundity" which is said to be equal to it. We ought to say, in passing, that the first third of the performance, which has no apparent connection with the rest of it, is occupied in proposing, but not answering, the question whether the law of decay that seems to hold in the material world also obtains in the moral, so far as concerns human institutions and the character of nations. The inquiry is a sufficiently important one, and has suggested itself to most speculative minds. At present a solution of the problem would seem to be of more service than a restatement of it. The orator, however, stops at this point, and passes to the obvious topic of the occasion, a panegyric upon Puritanism.

Mr. Marsh is, as we thank him for being, an enthusiastic student of the too much neglected literature of the northernmost nations, and he has acquired a well earned distinction in that character. He is also an inhabitant of the northernmost part of New England, and in his locality has acquired consideration, equally well earned we doubt not, in social and political affairs. Between the two he seems to have arrived, in regard to that particular phase of intellect with which he is conversant, and that particular phase of society in which he occupies his place, at a state of mind which is known among a class of medical writers as a state of *exaltation*. He has a theory of his own about this matter. It is chalked out in a rather poor performance delivered by him at a recent commencement at Middlebury College, with the somewhat ominous title "*The Goths in New England*." This New York oration is the butterfly of that grub.

It is no caricature, as some may suppose, but simply an exhibition of the nude figure of Mr. Marsh's philosophy on this point, disencumbered of its costume of bombast and tinsel, to sum it up for substance at this:—

About the only part of the human race worth mentioning is the Gothic race; about the only part of the Gothic race worth mentioning are the Puritans, who emigrated to New England, and their present descendants. The circumstance of chief importance in the world's histoy is the emigration of the Puritans. The Reformation is important, for it led to this; the revelation of Christianity, at an earlier period, is also important; it was a fact discovered at the time of the Reformation.

The moral superiority of the Gothic race Mr. Marsh attributes to meteorological and geological causes—a bad climate and a bad soil. Until the ground could be cursed for his sake, man, we know, was sustained by direct divine communications; since then, it would seem, he could manage to do pretty well for himself—that is, in the northern regions, where the ground is sufficiently cursed. How it should come that in the world's history the Jews, Greeks, and Romans played a more important part than the Scythians and Celts is not explained, unless it be that there has been a gradual exchange of climate between the northern and southern nations.

Why England always has been, except during the brief ascendency of the Puritans, so inconsiderable a nation, is accouted for by its climate, or, in Mr. Marsh's euphonistic dialect, "the enjoyment of Albion's milder sky and more genial soil." But how the Puritan energy ever came to be existing in this England is left unexplained—probably it was owing to a succession of hard Winters and backward Springs about that time.

The Puritans fortunately escaped the usual enervating effects of the English climate by a timely flight to New England; or, as the orator expresses it, by a "transfer to a harsher climate, a ruder landscape, and a more unthankful glebe"—and there alone "the highest style of man" has ever since flourished in an excellent state of preservation. The meteorological theory explains all this. But how is it that Norway, Sweden and Russia do not come in for their share of the beneficial effects of a bad climate? How is it that the French have contrived to be so much more effective a people in the world's business than many nearer the pole? Mr. Marsh's explanation on the first point, we suspect, would be, that whenever bad weather fails of developing Puritanism, it is not the kind of bad weather which his theory requires. As for the French, to whom he would probably add English, Turks and Infidels, and the people of this continent generally south of the latitude of New England, they would be disposed of in much the same style that Touchstone disposes of those who have never been at Court.

Clown. Was't ever at Court?
Shepherd. No, truly.
Clown. Then thou art damned.
Shepherd. Nay—I hope—
Clown. Truly thou art damned.

The "glorious Reformation," the discovery of America, gunpowder and printing, are as usual brought on to the stage in the course of the performance, but only to act by-play in support of the main plot.

So much for the profundity of the latest production of Puritanism. Nobody doubts, so far as we are aware, that there exists a relation between such physical causes and moral effects any more than a relation between the circle and its square; it is the feat of squaring the circle that makes some village mathematical genius seem so profound to his neighbors and so ridiculous to the rest of the world.

Interwoven with, or rather appended to this thread of discourse, there is matter of a much more serious tendency, which I shall undertake to show at another time to be sheer rationalism in religion and sheer Jacobinism in politics, though Mr. Marsh seems to be under the impression that he is both orthodox and conservative. The unhesitating assent which has been so widely given to them in the way of immediate applause and subsequent puffing, also makes them a proper subject of comment.

Boston, Jan. 20. Y.

For the Churchman.

Conversion of the Heathen by Preaching Justification by Faith.

In the instructions lately given to the Bishop of China, written I presume by one who is a full believer in the Lutheran doctrine of "justification by faith," as now taught in the school of which Bishop McIlvaine in this country is head, we have the following:

"But, between the Church of Rome and our Church, there is a doctrinal difference of *vital importance*. This difference, affecting the very fundamentals of the Christian scheme, is the doctrine of justification; a doctrine, according as it is understood and received, constituting "the article of a standing or a falling Church." As original sin is the root, while any particular sin is nothing more than a branch, springing out of that root; so all the half Pagan theories of intercession of Saints, and prayers for the dead, and ascetic mortifications, and an undue magnifying of outward ordinances, are but the manifestations of aberration from that great doctrine of justification which would make 'Christ alone, in full-orbed glory and undivided meritoriousness, the Saviour of sinful men.'

"But God forbid that Missionaries of our Protestant Church should copy in any wise such an example, or deliver a mutilated, corrupt, or inefficacious kind of Christianity to the Chinese. Let the Gospel which you carry them be the pure Gospel, and not what an Apostle calls 'another Gospel,' which turns God's greatest blessing into a curse. Let the great corner stone of your system be justification, 'built, not upon the ever-shifting sands of man's imperfect and inherent righteousness, but upon the immovable rock and absolute unity of the perfect and finished righteousnes of Jesus Christ.'"

The value of this doctrine to effect this purpose is not so highly estimated by a writer of a late article in an eminent Theological Review. "The very first aggression, then, of those who labor to revive some degree at least of vital Christianity, (in room of those gross corruptions and superstitions which have in these latter days among ourselves overlaid and defaced the primitive and simple truth,) their very first aggression must be upon that strange congeries of notions and practices, of which the Lutheran doctrine of justification is the origin and representative. Whether any heresy has ever infested the Church, so hateful and unchristian as this doctrine, it is perhaps not necessary to determine; none, certainly, has ever prevailed, so subtle and extensively poisonous. It is not only that it denies some one essential doctrine of the Gospel; (as *e. g.*, inherent righteousness;) this all heresies do; it is not only that it corrupts *all* sound Christian doctrine, nay, the very principle of orthodoxy itself, though this also it certainly does; but its inroads extend farther than this; as far as its formal statements are concerned, *it poisons at the very root, not Christianity only*, but natural religion. That obedience to the will of God, with whatever sacrifice of self, is the one thing needful; that sin is the one only danger to be dreaded, the one only evil to be avoided; these great truths are the very foundation *of natural religion;* and inasmuch as this modern system denies them to be *essential* and *necessary* truths; yea, vaunts it the chief glory of the Gospel, that under it they are no longer truths, we must plainly express our conviction, *that a religious heathen, were he really to accept the doctrine which Lutheran language expresses, so far from making any advance, would sustain a heavy loss, in exchanging fundamental truth for fundamental error.*"

If any one wishes to see this position most ably and unanswerably defended, viz., that the *Lutheran doctrine of "justification* (salvation) *by faith" is utterly subversive of the plainest principles of natural religion*, let him read, if *he be permitted*, or if he *dare trust himself*, the 12th sec. of chap. v. of Mr. Ward's "Ideal of a Christian Church."

In some of the late Missionary newspapers, Christians are *congratulated* upon the fact, that the Chinese authorities had recently ejected the priests and their religious rites from a sacred temple, and seized upon it to accommodate Mr. Cushing and other diplomatic agents, then negotiating the late treaty. Would not these Chinese functionaries be suitable persons to whom to preach "justification by faith." It would be a doctrine that would just suit them, as they are about emerging from their "half-Pagan theories." F. M.

For the Churchman.

A Short Homily.

ESTO MIHI OR QUINGUAGESIMA SUNDAY.

Mr. Editor,—We are again on the verge of the season that recalls us from themes of joy to those that are to dispose us to godly sorrow. It was, before, our privilege to be glad and our duty to evince it; it is now as much a duty, not indeed to be sad, but to temper the joy of the past with the godly discipline of the present.

As long as the Church is militant, though immovable as the *Rock* on which she is built, she will still be in the midst of fluctuations;—at one time surrounded by calm waters, at another assailed by the roaring surges of time. But as it is her privilege to see in all this fluctuation but the gracious purposes of her God, so it is for her to call upon us to consecrate our affections to the noblest ends, to make our joy "a rejoicing in the Lord," and to make our sorrow a sorrow "not to be repented of."

There is also in the time of the year a peculiar demand for such a change. The animating progress of reviving earth seems of itself to call for some wholesome restraint; and never in the course of the revolving months could the season be selected more appropriate to interpose a check upon the tendencies of our nature.

It has, indeed, been remarked by eminent Christians, that according to their observation, the workings of the great adversary are never more active than about this time of the year; and Christians, at all times summoned to watch and pray, are never more under such necessity than about the season of Lent.

With a special reference to such vigilance and the divine aid, it doubtless was that eminent Christians, anticipating the beginning of Lent, used the 31st Psalm in their devotions on Quinguagesima Sunday. The whole of it abounds in the plaintive and prayerful utterance of hope and confidence in the midst of great trials, but has acquired eminence from that verse which contains the prayer, "Be thou my *strong Rock* and house of defence." The ancients knew the Sunday better by the constant use of this Psalm and this particular clause than by any other name. It was with them "*Esto Mihi*" Sunday, and the epithet was also peculiarly significant:

First, as a remembrancer of our necessity. God must ever be the Rock and the Refuge of his Church and people.

Secondly. It is a prayer ever to be repeated for our safety and security. And

Lastly, repeated in the spirit of prayer, will ever prove the most appropriate introduction to the impending season, and the most effectual safeguard in its observance. *Esto Mihi in Deum protectorem*[*] C. F. C.

For the Churchman.

Dear Mr. Editor,—In years gone by, before there was any thing known of the "Tractarian Schism," we recollect to have heard our clergy denounced, upon numberless occasions, for the *Popery* of wearing the black gown in the pulpit—for changing the vestment at all. The questions have been repeatedly put to ourselves, Why do your clergy stop in the midst of the service to dress themselves after the fashion of harlequins, in opposite clothing? What reason can you Churchmen give for dropping the surplice when the service is over? And these, by the very men, who now, that an attempt is made to abide by the rubrical provision, and to return to primitive simplicity, cry with a more earnest, and enlightened ardor, "Popery," still. To us, there has ever been something strange and contradictory in the present custom. It is a remnant of Geneva fashions, and suited only to the doctrines promulgated by *their* originators. Why should the glad tidings of salvation, the life and immortality brought to light in the Gospel, be announced to us *only after* the messenger who is to "reveal words of peace," and "whose feet should be beautiful upon the mountains," has robed himself in black? Rather should "his garments be always white."

God speed the time when the outward and the inward man shall be more significantly clothed upon than at this present; when the white robes of the priest shall ever truly typify that purity of heart, which is attainable, by the grace of Him who is without spot or blemish, and who is altogether lovely. C.

To the Editor of the Churchman.

Mr Editor,—Among your able correspondents, I cannot take up my pen without feeling my own littleness; but the state of the Church is such as to excite the profound sorrow of her members—even those who are poor, and of no (worldly) reputation, wish to express their feelings. I am true to the Bishop, but I have now "left caring for him," still more alarmed for the good name of the majority of the House of Bishops. The late action of that august body, Mr. Editor, has cast reproach and suspicion on them, and of course on our beloved Zion. Where, it is asked, can we look for a true and righteous sentence if the House of Bishops do not give it? Where shall we look for a heavenly temper, and whatsoever things are lovely? Where shall we hope to find those bowels of compassion, kindness, gentleness, long suffering, which the Apostle enjoins, if not among his *successors!!* *Now*, in an hour of Christian sobriety; now, when all the circumstances are known, "all the appliances and means to boot," which ushered in this (as we think) ill judged trial; *now*, when the trial itself will be laid before the community, nothing extenuated, and nothing, we hope, set down in malice; now, when a strong reaction will probably take place, the proceedings of the House of Bishops must necessarily and painfully become the subject of public inquiry and remark, of examination, and scrutiny. Truly, "what is written is written;" but still, an interest is awakened of no common kind. *We ask*, Mr. Editor, whereunto all this will lead? *We ask Churchmen* to look at the principles involved in this unexampled trial. *We ask not* for further indulgence of temper, or party spirit; enough of both, *God knows*, has been displayed. *We ask not* to put evil for good, or to confound right and wrong. *We ask not* to shield wickedness in high places, or to excuse it. If the Bishop of New York has sinned (and there is no man that sinneth not) we believe he has, like David, turned to the Lord, and *He* hath put away his sin. And ye that are spiritual, how have ye treated an erring brother? What saith St. Paul? how readest thou? "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, *in the spirit of meekness;* considering thyself, lest *thou also be tempted.* Bear ye one another's burdens, and so fulfil the law of Christ." And again, "We that are strong," says the Apostle, "ought to bear the infirmities of the weak." I am glad to find, Mr Editor, that the Standing Committee have not acted yet; I hope they will *consider well*, and be guided by wisdom from above. Time would fail to speak of the *new canon* touching the trial of Bishops, or of the want of true honor, and candor, pervading the late trial, if it be merely looked at in a worldly point of view, and if worldly things only were at stake. Time would fail to speak of the *old leaven*, which has been so *searching;* or of the male and *female* agents, who have been made tools of, and acted a part in this "sacred drama;" a part, which I am much mistaken if they do not regret having taken. Of this business, good Mr. Editor, *the end is not yet.* That Christ is the Head of the Church, which is his body, is a truth which will keep the members in their places, come what may. "We would go to the death" for this Church, Mr. Editor, but not for any man, *nor woman either*, seeing all have come short of the glory of God. Q. Q.

The Mission to Seamen.

To the Editor of the Churchman.

Dear Sir,—The following touching incident will, I think, interest some of your readers. It is known very well, with how much truth, until within a short time, the 40,000[*] seamen who annually visit New York, and nearly 5,000 of whom are constantly in port, could rebuke Episcopalians for their neglect of them, with the affecting exclamation, *No man careth for our souls!* Until the last nineteen months, as a Church, they had not for seventy years, made the slightest effort in their behalf.

When I look around me in the Floating Church of our Saviour on a Sunday, and see so many, who I know, before three weeks will most or all of them be engaged in the exhausting toils of their vocation, in cold, wet and storms, encountering the most terrific dangers of the deep, and constantly[†] sailing over their graves, I cannot but feel my own responsibility in preaching to them, and theirs in hearing. Some are occasionally there who may not hear another sermon for months, perhaps for years; and others who may never again enter the sanctuary of God.

But a few weeks since the ship *Rochester* landed in this port, on South street, forty seven souls, (Capt. Caldwell and his son, Mr. Frein the mate, fifteen seamen, and twenty nine steerage passengers, taken from mid-ocean, from the ship *Dorchester*, whose three masts, while lying to in a gale of wind, were swept overboard like so many straws, by a single sea, which she shipped. Over them the waves had been some time making a complete breach. The carpenter and second mate were swept off from the deck at the same time with the masts. She had six feet of water in her hold when boarded by the *Rochester*, and was fast settling by the head. Capt. Britton, of the *Rochester*, though the night was dark and dangerously squally, made the noblest efforts to relieve the sufferers, and finally succeeded.

But five weeks previously, Capt. Raymond of the ship *Atalanta*, from New Orleans to this port, landed eighteen persons whom he had saved from a watery grave, having picked them up in two open boats, one of which, by the providence of God, he descried while laying to, to repair his rudder, and for the other of which he had gone out of his course most benevolently, and cruised nearly a whole day. Some of these same seamen, who were in each boat, came to the Floating Church the next day to return thanks to Almighty God for the preservation of their lives. They had been there on commencing their voyage, and desired the congregation to pray for them, that their lives might be guarded "from the dangers of the deep" "and every evil to which they might be exposed." How plainly were those prayers answered! After the services, I found in the contribution box at the door, several cents covered with a coating of copperas like indigo, which had been soaked in salt water while in the pockets of those men.

These incidents must make the Episcopalians who are carrying on the mission to seamen in this city, feel as if their labors were not in vain. I should be glad to apprise our friends, not only in the city, but at a distance, that it would give me pleasure to distribute more extensively than I am able, and for which I have abundant opportunity, good religious books to sailors on leaving this port. They have often in long voyages much time, and evince a great avidity for reading. Already, through the liberality of some ladies and others, (the money is sent to Mr. T. C. Butler, 20 John street, and to Mr. T. N. Stanford, 139 Broadway,) I have been enabled to put nearly 10,000 copies of the Sailor's Manual of Devotion, by Rev. Dr. Berrian, at a cost approaching 10 cents per copy, into the sea chest of as many sailors. A lady in Philadelphia recently ordered 1,000 copies to be forwarded to her, for which she sent the money; and Bishop Polk, while in this city, and at the chapel on a Sunday a few weeks since, requested that 1,000 copies might be sent to him personally to New Orleans at the cost of 100 dollars, for gratuitous distribution in that port, and as a beginning of a more extensive circulation, where so many of our freighting ships wait for their cargoes. Also some ladies of Charleston, S. C., 1,000 copies.

I hope the contributions for this book, from this and other ports, will continue until the enterprise is fully carried out, which I have humbly commenced in dependence on God's blessing, of offering, either in person or through our clergy and their agents in other ports, one of these admirable manuals, to every seaman who sails out of the United States. I also hope that contributions for religious books, or books themselves, will continue to be sent to the same places, till it can be justly said Episcopalians have done their proper part in this noble and much needed and long neglected work of preaching the gospel to and providing for the spiritual welfare of seamen.

With much respect, very faithfully yours,

B. C. C. PARKER,

Minister of the Floating Church of our Saviour for Seamen, East River, New York.

New York, Jan. 28, 1845.

The following is the incident to which I have alluded:—

TO THE REV. B. C. C. PARKER, CHAPLAIN TO SEAMEN IN NEW YORK.

My Dear Sir,—I herewith fulfil the request of an old and valued friend and transmit two bundles of books, to be distributed to deserving seamen, under your direction. The 27 Prayer-books are purchased *with a few coins found in his son's chest, a young and promising sailor who was lost at sea.* The 30 copies of Bishop Hobart's admirable Manual, are the gift of the father of the poor boy, and are intended to be given to sailors going upon long voyages.

That God's blessing may accompany them is the prayer of your friend and servant,

THOMAS N. STANFORD.

For the Churchman.

Mr. Editor,—I have not, like you, the pleasure of a personal acquaintance with Bishop Onderdonk; but, from an attentive observation of his public character; his kindness and amiability; his zeal, activity, and industry; his enterprize and sagacity; his entire devotion to the Church; and the wisdom and moderation of his episcopal government, I have long regarded him as a model of an American Bishop; and that opinion I have no disposition to change because of the temporary triumph of his enemies. He may have committed some indiscretions, for "what man is there that liveth and sinneth not?" but the length of time which had elapsed, the warning which he had received in the instance of a near relative, and the malignant spirit which evidently animated his prosecutors—a spirit evincing far greater depravity, in them, than all their allegations, if proved, would imply in him—should have prevented the presentment from being made, and when made, should have ensured its prompt dismissal by the Court. The course pursued towards him has been unchristian throughout; personal hate and party intolerance are everywhere conspicuous; and, as must be obvious to every impartial mind, destruction, not reformation, has been the object in view. I greatly mistake the American people if they will tamely stand by and see such wrong inflicted. Where, they will ask, are the ordinary courtesies of life? Where that charity which would have sought to reclaim even an actual offender by remonstrance before formal arraignment? The Inquisition could hardly have dealt more mercilessly. So far as the Bishop was concerned, there was no necessity even for admonition; since the faults committed had been repaired and repented of; and, in that repentance, the best possible security given that they would not be repeated. If, however, the purity of the Church required vindication, admonition was the full extent of the sentence which should have been pronounced. Suspension I regard as the extremity of justice, supposing, what is very far from being the case, that the charges are fully substantiated; and, I doubt not, such will be the verdict of the tribunal to which appeal has been made in the unfortunate publication of the trial. The Bishop's enemies, I think, are likely to fall themselves "into the destruction which they have made for others." The spirit in which the sentence has been received by the Bishop, cannot fail to awaken a wide feeling of sympathy in his behalf; and the world, to which appeal has been made, will not consent that an individual of so many estimable qualities, and of such deserved eminence, shall be sacrificed to personal revenge and religious animosity under the pretext of vindicating the purity of the Church. In this whole matter, Mr. Editor, the clergy have seemed bent upon bringing discredit on the Church, and disgrace on their own order, and their success has certainly been such as to realize their fondest expectations. A LAYMAN.

Philadelphia, Feb'y 1, 1845.

For the Churchman.

Mr Editor,—The following letter was written, as it purports to have been, in reply to one recently received, and without a thought of its publication. It was afterwards suggested to me, that its insertion in the columns of the Churchman might perhaps contribute a mite towards the settlement of the Diocese in a right judgment. Should you think so, and should not find your columns pre-occupied with better matter, it is at your disposal. You will of course exercise your own discretion, without a moments scruple in reference to the writer.

Very truly yours, &c.

Rev. and Dear Brother,—I hasten to acknowledge yours of the 15th inst., and the rather, because the topics to which it briefly alludes (too briefly for my cravings) are, at this moment, of pressing concern to us all.

I would wish to advance nothing confidently, because as yet, I am as much in the dark as you can be; but if things are as I conjecture, then I *think* I see an open path. I regretted with you the "slips"[*] in the sermon, for they are very grave ones; but the sentiments generally, and the path of duty for the Diocese as therein sketched, command my *warmest* approbation. Indeed anticipating some such result, I had labored in my poor way, both by letter and in conversation, to impress ———, (who, I was glad to find, was already of my mind, only much clearer in his views,) with the necessity, (as well for policy as for *conscience sake*,) of quiet submission to authority, patient endurance of ignominy, and inconvenience—looking to conquer by suffering, and seeking through the increasing holiness of the members, to more than compensate for any loss of strength, which might accrue to us, through detriment to the head. In other words, my idea is, a *lawful* sentence has suspended, but not taken away our Bishop. We cannot take him away, or take ourselves away from him, if we would. If innocent, he ought not to resign; if guilty, it were vain to expect it. Whatever therefore, may be our opinion of the Court or the Bishop, our *duty* is the same; namely, to aim at the great Catholic results which our ministry contemplates, and all the more eagerly, because of our crippled condition. The Diocese may flourish during the next twenty years, with its Bishop suspended, imprisoned, or banished, more than in the twenty years past, if only we have a heart for it. Nay, I am firm in the belief that we shall be all the more powerful, because more holy, for that which has come upon us, if only we are true to ourselves. To see a populous Diocese, rich in the abundance of this world's goods, stricken down through a blow aimed at its head, for the sins (grant it for argument's sake) of that head, or of the members, or both—humbling itself, yet abounding in labors—standing fast by the ancient landmarks, but leaving to others to do all the railing—more concerned to amass the sanctified fruits of affliction, than to have its integral soundness restored—looking not to man, but waiting God's time—the occasion which furnishes such an opportunity, is worth the sacrificing of an innocent man.

The world greatly needs a new solution of the problems: How to conquer by enduring—how to overcome evil with good—how to become strong through weakness, and honorable through contempt.

Our strength, then, it seems to me, is to sit still—in other words, to fall back more and more, as the world, and the sects, and the sectarians in the Church, rail at us for doing so, on Catholic truth and usage, and see if the ancient discipline will not revive at our bidding, determined, if these fail us, to turn to no other refuge, but die in their last ditch. Believe me, New York may yet be, more than New York ever was, and the rather and the *sooner* because of what has befallen her. Full well do I know, that in pursuing such a course as is here contemplated, we subject ourselves to the imputation of winking at crime, but it is only because in nothing is the world more contrary to the Gospel of Christ than in its judgment of an offending brother, and the treatment due towards such an one. Surely a deep and heavenly wisdom was meant to be conveyed by the record of Saphira's condemnation and Mary Magdalen's forgiveness. Can Puritanic ears, to this day, hear the latter read, without tingling! If our Church cannot afford, is not strong enough I mean, thus to act towards a sinning,[†] but *penitent* brother, then, the sooner this appears, the better, that all men may see it is a sham, and no Church. What you inquire as to the probable course the primitive Church would have taken in such a case, is worthy of very grave consideration, and will, I suppose, depend for an answer on the actual showing of the case. As to the publication, I shall still believe to the last, that it will appear better for the Bishop, than the sentence unaccompanied by the grounds upon which it stands. I account for Bishop ——'s vote by supposing (and in this I may greatly wrong him, you will know) that he is a timid man, who dreads minorities; and for Bishop ——'s, by remembering that Puritanism is in his bones, and applying your own just account of *its* principles of judging.

These are some of my thoughts, hurriedly and with great freedom thrown off, because intended for one who will let them pass for what they are worth, and strive to set me right where I am wrong.

I shall be glad to hear further from you, at your earliest convenience, and in the meantime remain most truly,

Your friend and brother in Christ,

NO PARTISAN.

For the Churchman.

Tracts for the Seasons.

NO. III.

"To every thing," says the wise man, "there is a season, and a time to every purpose under the heaven." Order is Heaven's first law. It is wonderfully observed in the course of God's providence in the *natural* world. Nor has He failed equally to apply it in His *spiritual* and *moral* government of our race. It is among those perfections of the Deity in which He would have His intelligent creatures humbly imitate Him. Our moral agency can rarely effect any considerable good without attention to order and method. The experienced Christian knows this in reference to his religious exercises and duties. As these are various in number, kind, and character, he finds that some general order and method in them, is a very requisite means of that grace of God which only can ensure their faithful and efficient performance. He is to pray: but he cannot be always in the act of prayer. He is to examine himself: but his mind cannot always be engaged in this duty, or be in the calm, collected, and in reference to outward objects, *insulated* frame, necessary for its proper discharge; its energies being required for many others, relating both to this world and the next. He is to be humbled in deep contrition for his sins, and elevated in exercises of gratitude and praise for the divine mercies. He is to deny himself, and take up his cross, to keep under the body, and bring it into subjection, to crucify the flesh with the affections and lusts, and to mortify the deeds of the body: he is also gratefully and cheerfully to enjoy the good things with which Providence is pleased to provide him. He is to draw near to God in the services of the sanctuary, in the family circle, and in the closet of retirement. He is to use all proper means for advancement in heavenly wisdom: he is to grow also in that knowledge which will qualify him for industry, usefulness, respectability, and even eminence, in an honest and virtuous secular calling. He is to live *above* the world, and renounce devotion to it: he is to live *in* the world, and be diligent in the discharge of its duties, and thankful in the moderate acquisition, possession, and use of its comforts and enjoyments.

In this varied field of obligation and permission, the Christian experiences incalculable benefit from the divine blessing upon his adoption of the above named principle and rule—"To every thing there is a season, and a time to every purpose under the heaven."

Between all that must, as *duty*, and that may, as *lawful* and *expedient*, occupy our time and attention, these should be so divided as to do justice to *comparative importance and fitness*, and especially to the claims of the *duties generally* of the state of life to which it hath pleased God to call us. Unless some *method* is pursued statedly calling to mind our several duties, many of them will be in danger of being neglected; and while the easiest, and those most consistent with present interest or gratification, would receive the most prompt and earnest attention, others would probably be postponed, or but slightly and carelessly heeded, in anticipation of a supposed more convenient and fitting season.

The Church, in her wise, pious, and maternally anxious provision for the best interests of her children, has been governed by this principle. From the earliest times she has set apart certain days and seasons for special commemorations, and the rendering of special services and duties.

It is no part of the present design to vindicate this action of the Church, nor clear it of the objections which a sensual spirit, heretical indifference, and sectarian bigotry, have raised against it. The writer wishes to address himself to that reasonable, sober-minded, and orderly and devoutly disposed portion of the Church, who acknowledge her sacred claims to respect and obedience, and would not rudely cast from them her anxieties and efforts in their behalf. Such are probably prepared for the *special application* now particularly had in view.

We have just entered on the SEASON OF LENT, a period of the ecclesiastical year comprising forty days, exclusive of the intervening Sundays, which are ranked in the Calendar among "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." These words contain the Church's rule for the observance of Lent. It requires, first, *more than ordinary attention to acts and exercises of devotion;* and secondly that measure of *abstinence*—that is, voluntary self-denial of innocent indulgences, from religious motives—which is more especially suited to seasons of peculiar sacredness and humiliation.

It is observable that by confining herself to such a general form of requisition, the Church has avoided an error which has been attended with much detriment to the cause of true piety—a *minuteness of prescription*, often unsuitable and injurious, endangering the sacrifice of the *spirit* of the duty to its mere outward form and observance, peculiarly exposed to superstitious and ungodly abuse, and tending to evasion, or to mischievous compromises with an erring conscience. An ingenuous Christian mind, however, will have no difficulty in perceiving that this absence of minutely particular prescriptions by no means detracts from the Church's claim to the reverent obedience of her children. It rather strengthens that claim by the appeal which it makes to their devout sense of obligation to her, and of regard to their own spiritual welfare, as the rule by which to measure their compliance.

Her requisitions with regard to the forty days of Lent, duly and piously observed, will be found to be highly salutary and beneficial. Self-denial is a clearly required gospel duty. Our senses and appetites, worldly pleasures and pursuits, the affections and tendencies of the natural heart, yes, and selfish, time-serving, and unhallowed principles and feelings in *religious matters*, are enemies and hindrances to our salvation, unless brought and kept into complete subjection to those traits of character which the Scriptures emphatically term *the fruits of the Spirit.* If they are not constantly watched and controlled, they will bring the man into degrading, sinful, and soul-destroying captivity. Never be careful to prevent their attaining to the greatest influence not inconsistent with innocence, purity, moderation, and piety, and all experience, and all fair deduction from the principles of human nature, will be contradicted, if the bound be not past. If we would be governed by Christian moderation in the pursuits and enjoyments of life, we must accustom ourselves to restraints which occasionally stop us short of even what we know to be within the bounds of innocence and safety.

The next world, with all its awful and eternal realities, is *unseen*, and ten thousand devices of the natural heart make it appear *remote.* *This world* spreads its innumerable allurements to *immediate view.* Its most prominent dupe is the wretched votary of dissipation and vice. Reckless of aught but present enjoyment, he is selling for it all his hopes for eternity, and grasping at that, the price of which will be the perdition of his soul—eternity and his soul, never, the meanwhile, engaging a moment's regard. And nearer akin to him than he probably thinks, or will be willing to own, is the man who strives to unite the services of God and mammon. Wishing to be thought, and to think himself religious, he engages in some of the stated exercises of religion, and abstains from dishonoring it by flagrant immorality and vice; and yet, save when appointed times, or customary forms, or some idea of decent propriety which he has adopted for his guidance, calls him to those exercises, the pursuits and enjoyments of the world, always uppermost in his *affections*, claim his unshared regard. His highest pleasure and gratification are sought and found in the things of time and sense. Thus he is advancing towards that tribunal where *My son give Me thy* HEART, will be the rule and measure of judgment, and that eternity from the joys of which cold and divided affections must be forever excluded.

But *the most humble and faithful Christian*, also, is called to experience the malign influence over his heart of the objects of time and sense. With all his faith, piety, solicitude and devotion, he ever finds it necessary to watch and strive and pray against an enemy so artful, so powerful, so *wise*, as the world. He finds that he must often avert from it his eyes, and withdraw from it his attention, lest its strength be too much for him, and he sacrifice his Christian consistency, and endanger his spiritual safety.

Nor is he insensible to the fleshly tendencies, that is the tendencies of the carnal mind, which may bias even his moral and spiritual character and course. Many a proud heart thanks God that it is not like other hearts because the outer man may be guarded against palpable sin. But there are "works of the flesh—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings," of which the Apostle says "they which do such things shall not inherit the kingdom of God;" and there is a revolting against such "fruit of the Spirit" as "love, peace, long-suffering, gentleness, goodness, meekness." And yet there are Christians, who will talk much of their being justified by faith, much of their change of heart, and much of their devotion to Jesus, whose every day life and conversation, nevertheless, and even whose professed devotion to the cause of Christ and His Church, give mournful evidence of slavery to those "works of the flesh," and the absence of such "fruit of the Spirit." The true disciple of Christ humbly prays and strives that this may *not be so with him*, and that it *may* not be so, he is faithful and frequent in exercises of humiliation and self-denial. In *thought*, *purpose* and *affection*, as well as in *outward conduct*, and in *spiritual* as well as *sensual* things, he strives to *crucify the flesh with its affections and lusts.*

With the kind, pious, and maternal view of promoting such blessed ends, the Church now lays upon her members the requisitions of "*abstinence*," and of "*extraordinary acts and exercises of devotion.*" She would have them curtail their *worldly business* as far as is consistent with duty in the state of life to which it pleases God to call them—and that not determined in a worldly and selfish spirit, but *according to the mind that is in Christ*—according to that rule which sets the *soul* above the *body*, *the Church* above *the world*, and GOD above *mammon.* She would have them *stop far short* of that indulgence of natural appetite, and in worldly pleasure, which may not, *in itself*, be wrong. She would have them do *all they can* to show that they are sound and sincere in their professions of attachment to a Church which requires such duties at their hands.

These things if they conscientiously observe, they will have time spared for "extraordinary acts and exercises of devotion." A larger portion of each day may be given to the *closet.* Something may be added to *family worship.* *Public worship*, as pastors may allow, and the *Holy Communion*, as pastors may provide, may be more frequently attended. God will bless, and good men will bless, the pastors who, at the Church's solemn seasons, increase their people's opportunities for public worship, and for the Communion of the body and blood of Christ.[*]

Thus let the sons and daughters of the Church follow her maternal guidance, in the principles and in the spirit of the true faith and piety of the Gospel. They will find it instrumental to their experience of all the blessings, privileges and joys of the nurture and admonition of the Lord. The COMFORTER will come unto them and abide with them. The tempter will be discouraged. Ministering spirits from the realms of purity and bliss, sent forth to minister unto the heirs of salvation, will be animated and encouraged in the holy offices *for them* to which they are appointed. The pure and virtuous joys of earth will be doubly sweet to them, and its sorrows mitigated by ample consolation and support. Death will be anticipated with calmness, and met with triumph. And then the Saviour, whose grace has thus far been sufficient for them, will perfect the work of that grace, by taking them, as His own redeemed, adopted, and saved, to a place in His Father's house. B. T. O.

The Churchman.

New York: Saturday, February 8, 1845.

☞ **The Churchman, Volume XV.**—The fifteenth volume of the Churchman will commence on the 9th of March next. All who are three years in arrears will be discontinued for *non-payment.*

GRATIS PAPERS.—Many who have received the Churchman *gratis* heretofore, will be discontinued. The same number of gratis copies will be issued, but will be sent to other individuals.

It is proper to remark that the communication signed "No Partisan" was sent to us more than a fortnight ago, though we have not before been able to make room for it consistently with other engagements. The remark is only important lest the writer's indecision may be supposed to indicate the state of his mind, since the publication of the trial.

There are some minor matters in this communication on which, partly because they are minor, partly because we do not hold ourselves responsible for the opinions and statements of our correspondents, and partly for other reasons, we abstain from comment. But we cannot let the main point of the article pass without expressing our hearty concurrence in it. It indicates, we think, what beyond all question is the true course of the diocese in its present unprecedented position. Whatever view may be taken of the sentence, the course of duty is the same, viz., adherence to the Bishop, quiet submission to the Church, and a temper, not indeed of indifference and apathy, but of faith, patience and hope that if we do our duty faithfully in our several vocations in the Church and in the spirit of our proper relations, GOD in His own good time and way will work out the cure of our present evils.

We have no wish to restrain the freedom of our correspondents, no wish to make ourselves the umpire of what topics are most suitable to be brought to the public attention of the Church; but we may venture to recommend to others the course which we have endeavored and shall endeavor, with whatever feebleness, whatever unsteadiness, to pursue ourselves; and that is (without avoiding) to be sparing and cautious in the discussion of constitutional questions and matters pertaining to the trial; and without any undue anxiety as to the state of public opinion, and without any effort to bias or forestal that opinion or turn it from its natural current, to direct their main energies to such a use and improvement of the present position of the Diocese as shall, through GOD's blessing, ensure its growth in holiness and labors of charity. In this respect our Bishop sets us a good example, (in the communications signed "B. T. O.,") and one which it will be our wisdom to follow.

The following prayers were composed for private and family use shortly after the publication of the Sermon of which "No Partisan" speaks; and as they are believed to be conformed to the view of the subject here recommended, and have received the approbation of some to whom they have been shown, they are now submitted to our readers.

Prayer for the Bishop of the Diocese while under Sentence of Suspension.

O GOD, who declarest thy Almighty power chiefly in showing mercy and pity; we beseech Thee to have mercy on Thy servant the Bishop of this Diocese, now suspended from the office of a Bishop in the Church of God. Grant that he may take his sentence patiently and reap the fruits of godly discipline; and so meekly suffer what Thou inflictest that he may be the more ready to do what Thou commandest. Magnify thy power in his weakness; and forasmuch as he is forbidden to serve Thee by the active duties of his Ministry, grant that he may glorify Thy great Name and benefit thy Holy Church by his passive duties and suffering piety, and by all such works of penitence and charity as Thou hast prepared for him to walk in: through JESUS CHRIST our Lord and Saviour.

Prayer for the Diocese during the Suspension of the Bishop.

O GOD, who hast taught us in Thy Holy Word that by one Spirit we are baptized into one Body; be present, we beseech Thee, with the clergy and people of this Diocese, whose Chief Pastor is now fallen under the Sentence of Suspension from the office of a Bishop in the Church of God. Grant, O Lord, that as when our head was honored we rejoiced, so now when our head suffers, we the members may suffer with him, and be knit together by suffering in the unity of the Body of CHRIST. Humble us, we beseech Thee, under this thy fatherly correction; and whether it be designed for the trial of our faith or the punishment of our offences, grant that it may fulfil its gracious end, and work in us true repentance and amendment of life; that so we may, in thy good time, be mercifully relieved, and joyfully serve Thee in all godly quietness, to the benefit of Thy Church and the glory of Thy great Name: through JESUS CHRIST our Lord.

In transferring to our columns the following gratifying remarks of The Church, (Toronto, U. C.,) we take occasion to express our sincere gratification that the sermon in regard to the suspension of Bishop Onderdonk, which appeared in the Churchman of January 11, has been thought so well of by the editors of The Church and The Banner of the Cross as to be honored with a place in their columns. We are also much obliged by the kind and approving remarks of others of our brethren, particularly of the editor of The Gospel Messenger.

The melancholy theme with which so large a portion of our space is occupied to-day,—namely, the recent suspension from his high office in the Church of God of Bishop Onderdonk of New York,—is one which, with all the grief and painfulness it brings, we must, as Christians engaged in a fiery warfare and beset with trials in a trying world, meet with boldness, and descant upon, though in gentle, yet in honest terms. The sound of this trial and its result will soon penetrate through every land where the name of Jesus is heard and adored; and in every heart which hails the comforting tenet of a "communion of saints," it will beget a feeling of overpowering humiliation,—it will awaken a throb of unutterable grief.

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[*] Vulgate. Psalm xxx. 3. This version follows the Septuagint.

[*] Two thousand two hundred and eighty vessels arrived at the port of New York the last year.

[†] Two hundred and eight vessels were wrecked in the last twelve months on our coast alone, in which one hundred and five lives were lost. Twenty vessels are yet missing, and a number of wrecks have been passed at sea, whose melancholy story we fear will never be told. Of late years seven hundred lives yearly have been lost at sea from this country alone, where are one hundred and forty thousand seamen, two thousand from England, where are two hundred and ninety thousand. In the county of Barnstable, Mass., there were living, a short time since, nine hundred and thirty-four widows of seafaring men.

[*] The allusion here is to Dr. Seabury's Sermon, and to the phrase, "a mere party proscription," and one or two other phrases of kindred import; and I know too well his candor and charity not to know that he will not justify them.

[†] This remark proceeds upon the supposition that our Bishop has offended. This, however, the writer, as at present advised, feels called upon neither to affirm nor deny, whatever may be his private opinion.

[*] It is gratifying to know that in the Church of the Annunciation in this city the Holy Communion is administered every Thursday during the present season of Lent.

We have as yet had no opportunity of perusing the detail of evidence upon which this fearful decision has been founded; but looking at the comments hither and thither dispersed from friends and foes throughout the land in which its scene is laid, we may, we believe, venture to form upon it an opinion well nigh as just and accurate as if all the testimony, in the minuteness of its painful details, were spread before us.

Making every allowance, then, for the strong yearnings of a kind and Christian sympathy towards a father in our Israel from those who had sat at his feet, and reverenced his exalted office, and deferred to his gentle counsels,—making every allowance for endearing recollections of the past as allaying the asperities of the present,—we must say, and we say it in a sober conviction and in all good conscience, that the sentiments of the able and noble article on our first page from the pen of the Editor of the New York *Churchman*, and those contained in a shorter extract from the *Banner of the Cross*, which will be found in a succeeding column, have made upon us a strong and deep, and we think it will prove an indelible impression, that Bishop Onderdonk has been treated with an undue and uncalled for measure of severity.

And it is this impression,—in which we are persuaded millions will participate,—that clothes the whole transaction with deeper hues of gloom and melancholy. It were agonizing enough to believe that a Bishop in the Church of Christ had fallen from his purity; but it is to the soul more afflictive far to think, that there was mingled with the judgment-sentence of his peers a shade even of harshness or injustice. Conscientiously as, we must be persuaded, they felt and acted in this case of stern and bitter trial, the Christian world,—at least, a large and almost overwhelming portion of it,—will deem that there has been mingled somewhat of the "wrath of man" with this sentence which went to vindicate "the righteousness of God."

The last two years have been peculiarly exciting ones in our sister Church of the United States; and amongst the causes of this unhappy excitement, the name of Bishop Onderdonk has been very prominently associated. By many the ordination of the Rev. Arthur Carey has neither been forgotten nor forgiven; nor has the fierceness of this religious exasperation been allowed to slumber with the remains of this pure-minded young man, "in the deep bosom of the ocean buried." The press in the United States, both secular and religious, is proof enough of this; and in a land where political excitement is so wild and rampant,—where the heat and the storm which it breeds affects the whole moral atmosphere, —when this is breathed and inhaled from childhood by every individual in the community, whether about to mingle in the world's stormier warfare, or to follow the more peaceful vocation of the Church, —when it mingles itself with, and helps to mould, the national character, throwing continually the elements of party feeling and party discord into social charities and even into ecclesiastical discussions, —we can account for something of more than usual intensity of warmth in the treating even of high and holy themes which concern our faith and hope as Christians; nor shall we wonder if, under such habits of national feeling and action and the temper that it involuntarily engenders, we should discern more than is meet and right perhaps of the soil and dross of human passion in the grave deliberations even of fathers of the Church.

We shall, therefore, regard this decision as a misfortune of the time and place, rather than as the wilful fault of those who settled upon and pronounced it And in that strong conviction, we bow to it as the chastisement of a wise and just God, who sees fit, even by the whirlwind and the fire, to purify his Church,—that, cleansed from all defilements, she may be presented unto him "a glorious Church, not having spot or wrinkle—holy and without blemish."—*The Church.*

We give the extract below as evidence of "tendencies" existing elsewhere than in our own Church, and can safely say that no Protestant Episcopal clergyman would go quite to such lengths as the Methodist President, in expressing his admiration of monks and monkery. The impunity too with which the Doctor has been allowed to attend Mass, contrasts strangely with the animadversions on Dr. Pusey for the same offence. Still, we suppose some of our friends may call it an indication of "Catholic temper," and as such, be gratified to see it:

THE MONKS OF ST. BERNARD.—We find the monks pleasant and agreeable men. After a very comfortable meal and an hour's chat by the fire, we were shown to our chambers, and slept well, after a fatiguing day, on the clean beds of the convent. Next morning we rose early, in time to attend mass in the chapel. Within, the tones of the organ were sounding sweetly; while without the wind was howling over the snow-clad mountains, as it does on the wild December nights at home. How beautiful it was—the worship of God on this dreary mountain top! I felt its beauty as I listened to those deep organ notes, and heard the solemn chant of the priests in the mass, and I honored in my heart these holy men, who devote themselves to this monotonous and self-denying life, in order to do good, in the spirit of their master, to the bodies and souls of men. Nor did I honor them less that they were Romanists, and monks of St. Augustine; for well I knew that for a thousand years Romanists and monks of St. Augustine had done the good deeds they were doing, and that when none else could do them. A man must be blinded, indeed, by prejudice or bigotry, that cannot see the monuments of Catholic virtue, and the evidence of Catholic piety in every country in Europe; and worse than blind must he be who will not acknowledge and honor them when he does see them.—*Dr. Durbin's Observations in Europe.*

Dr. Arnold's Life and Correspondence.

This is in many respects an interesting and valuable accession to our Modern Biographical Literature. It is composed, and all the more valuable on that account, of the Correspondence of Dr. Arnold, during a somewhat long and very active life. The Biographical part is short, simple, and well got up. We shall be much surprised, if this volume has not as extensive a circulation in this country as in England, —where within six hours after proposals for its publication were issued, the whole edition—an unprecedented thing—was subscribed for.

Dr. Arnold occupied a position in the English Church almost peculiar to himself. He was neither High Churchman, nor Low Churchman, nor Evangelical, nor of the Whately or modern Sabellian school. His belief in the Trinity was sincere and undoubted yet not adequately realized, for he disliked the *Athanasian* Creed, and indeed all creeds. He rejected the Lutheran Heresy of justification by *feeling*, misnamed *faith*, and adopted the only sound view—that of justification after baptism by Christian obedience. Yet the so called Evangelical School whose distinguishing tenet this is, he commended as preaching *Christ*, whilst the Newmanites (as he styled them) with whom in this cardinal point he so signally agreed, he regarded as preaching *themselves*.

The *Church of Christ* he rightly deemed the only remedy for all the evils of the world, and yet he wished it to be a Church without a *Priesthood*. He admired and approved in the Roman Church, the use of the Crucifix—of Pictures and Statues—of Cathedrals, and Processions, and Chanting—and yet in the land where these most distinctly mark their "Religion," he thought it "just the old *Heathenism*, —only with a worse system of deceit."

With him it was no idolatry to kiss the feet of a statue of our Lord—but it was—he said and truly said—"natural and right,"—ay to bend "knee, lip and heart to every thought and every *image* of Him, our manifested God,"—and yet it *was* idolatry "to talk of Holy Church and Holy Fathers," not seeming to recognise the fact that these were the true and *living* images of our Lord.

This good man, for such he was, hated above all things the doctrine of the "Apostolical Succession," for he reasoned rightly, that if any maintained it, they must, for consistency sake, be thorough-paced Catholics, even to the extreme limits of what he has pleased to designate *Newmanism*—or if they rejected it, embrace, as he did, within the pale of the Christian Church Methodists and Baptists, Quakers and Presbyterians, Arians and Socinians—ea genera omnia et fortasse quædam alia.

It was no marvel then that he disliked that "specious name" as he termed it—"the Consent of Antiquity," or rejected "Apostolical Tradition," as a guide in the interpretation of Scripture, but it was a marvel that so disliking and rejecting, he yet should have used both as authority in reasoning about the observance of *Sunday*. Nor was it remarkable that he should have disliked what he deemed *Judaism* in the Christian Church, but need he then have manifested such a *Jewish* tendency in all he wrote, making God's children *servants* rather than *sons?* If he so disliked *Reserve* in connection with a system he abhorred, why did he recommend it, to favor a scheme he loved? declaring that "even truth is not always to be insisted upon, if by forcing it upon the reception of those who are not prepared for it—(viz. the Unitarians)—they are thereby tempted to renounce not only what is true but essential."

Still Dr. Arnold was a good man, and a true, eminently sincere and honest in the midst of a shuffling and prevaricating generation. He was strictly religious, yet his religion not of the stricter sort; free from every taint of mysticism or asceticism, but not above the religion of busy, bustling, every day life.

As the Head of a great school in England, he was singularly useful, setting high aims before boys and elevating their moral tone. As a lecturer in the University he was popular—as a private individual generally beloved. He was a learned man, but more as a scholar than a theologian. He wrote much and well on various subjects, chiefly History, Philosophy, Politics and Practical Divinity. His Historical works upon which be expended most labor, are valuable, but left unfinished, and perhaps have already received their due meed of praise—for his philosophy was superficial, and his religious system unsound—being that not of the Church, but of Dr. Arnold.

The worst feature observable in the whole man was his incapacity—his utter and avowed incapacity —even to *comprehend* the excellences either of the Church system or of the character of its ablest defenders. If any one would contrast his style, tone and general views with those of the master spirit he so frequently assailed, let him read first an article in the Edinburgh Review for April, 1836, on the Hampden Controversy, written by Arnold, and then one in the British Critic for October, 1841, on Arnold's Sermons, the production of Newman [or Mr. Ward?] The one called Arnold's BEST by his Biographer, WE should say his very *worst* is shallow, violent, bitter and abusive—Newman's fair, profound, courteous and convincing.

φ.

THE PRIMACY OF THE APOSTOLIC SEE VINDICATED, by FRANCIS PATRICK KENRICK, *Bishop of Philadelphia*, (M. Fithian, Philadelphia,) is a well printed octavo of 500 pages, and examines minutely the whole subject with much ability and elaboration. Nor is it confined, as might be supposed, to an exposition of the arguments by which the Primacy of Rome is fortified, but pursues into the middle ages, and down to our own time, the influence which has been wielded by the Roman See on all great questions and important undertakings. This part of the work will be found very interesting to the student of modern history, and may disabuse the reader of many common but unnecessary prejudices against the Roman Church. We say unnecessary, for to our mind all appeals are so, that call into existing controversy the doings of former times, and so make children suffer for their father's iniquities. For instance, when we find a Roman Bishop deploring the severities inflicted in consequence of the establishment of the Inquisition, and attributing them to the temper of the age, it surely would be unfair to represent all Roman Catholics as favoring the Inquisition, and hold them responsible for all the blood shed through its operations; unless, indeed, they are so unwise as to revive the memory of Protestant barbarities, for then such *argumenta ad homines* may not be out of place. The chapter on the Inquisition (to return to the book before us) will be found to contain much that is valuable in the way of historical information, and that on literature and the arts in the main is correct in theory. Not entirely, however, for we cannot but look on the Papal Court as having been instrumental in causing the decline of Christian Art.

But when we return to the former half of the work, and leave history and criticism for argumentation, we find ourselves at once on different ground. Bishop Kenrick's arguments are drawn chiefly from primitive antiquity, and are a mere repetition of what has been thoroughly sifted and settled over and over again. The extracts from the Fathers prove nothing of the doctrine of *supremacy* in spirituals and temporals alike, a doctrine which has been zealously maintained among Romanists, and never, be it remembered, disowned by their Church. Neither do they prove such a modification of it as is commonly defended at present, and the general opposition of the whole Eastern Church to the claims of Roman bishops, not to mention other testimonies, is no contemptible rejoinder to any amount of ambiguous and indecisive quotations. As to what they do prove we give ourselves no concern about it. That a certain primacy belongs to the Pope *may be* a Catholic doctrine, and at all events *has been*, and *is* defended by many divines among Protestants: and we are thankful to Bishop Kenrick for bringing forward once more such testimonies in favor of it as he has found in the writings of our divines. We speak merely of the fact; our view of the spirit in which it is done we are only restrained from expressing fully by our respect for the office of him in whom we notice it. When we say, then, that it arises from an overweening self-sufficiency, an unwillingness to acknowledge any portion of truth in an adversary, that it smacks of the vulgarities of political squabbling, and is unworthy of a Christian disputant much more of a Bishop, we beg to represent that we are understating and repressing our feelings of indignation. As to the expressions used by Anglican writers we are not sure that Bishop Kenrick has by any means given a fair idea of the extent to which such divines go in what is commonly called a Romanizing tendency. We mean to say, that if "the primacy" be a Catholic tenet the Anglican Church has had sons more Catholic than readers of the present volume may imagine. Her standard divines make no scruple of admitting a primacy. They call the Pope a "beginning of unity;" and Bramhall, in the spirit of peace and with due explanations, concedes to him such epithets as "above every creature" and "Head of the Church,"—dangerous expressions in these days, but in the times of their author seemingly not hazardous. Such men as Laud, Bramhall, Hammond and Thorndike, knew the true strength of the Church of England, and we cannot allow without notice their teaching to be set down as concessions to Romish arguments, rather than listened to as essential and independent truths. With this view we quote a few of the passages in which Bishop Kenrick sees but an unwilling allowance to antagonist and prevailing principle. On page 14 he quotes from Barrow: "Constantly in all the catalogues of the Apostles, St. Peter's name is set in the front, and when actions are reported in which he was concerned jointly with others, he is usually mentioned first, which seemeth not done without careful design or special reason. Upon such grounds it may be reasonable to allow St. Peter a primacy of order." And Pearson: "It will be necessary to take notice that our Saviour speaking of it (*the Church*) mentioneth it as that which then was not but afterwards was to be, as when he spake unto the GREAT APOSTLE,—'Thou art Peter, and upon this rock I will build my Church;' but when he ascended into heaven and the Holy Ghost came down, when Peter had converted 3,000 souls which were added to the hundred and twenty disciples, then was there a Church (AND THAT BUILT UPON PETER ACCORDING TO OUR SAVIOUR'S PROMISE) for after that we read the Lord added to the Church daily such as should be saved." And one or two more such passages are the sum total of our author's obligations to English divines. But will it be believed that the following plain statement of any historical fact is called a "concession of Potter?" "Three bishops who ordained Novatian the schismatic bishop were deposed, and others ordained to succeed them by Cornelius, Bishop of Rome, whose proceedings in this matter were generally approved all over the world." For Potter only says that Cornelius ordained three to fill the places of those who were deposed, (by a council,) and it is mentioned as showing that bishops have certain powers out of their own dioceses, such as that of consecrating others and the like. This is what Potter is showing in the connexion from which the extract is taken, and as he uses of two bishops in Spain, in the very sentence before, the same language here applied to Cornelius, we do not see what concession there is in the statement.

Now, to show Bishop Kenrick that he has not done our divines full justice, we will furnish him a few specimens of their teaching on the point in question, only, as the undertaking is purely voluntary, we beg they may not be called admissions or concessions.

Andrewes: "Neither is it questioned among us whether St. Peter had a primacy, but what that primacy was; and whether it were such a one as the Pope doth now challenge to himself, and you challenge to the Pope: but the king doth not deny Peter to have been the prime and prince of the Apostles."

Bramhall: "And although we know no Divine right for it, yet we would be contented with it; for peace' sake we could afford the Bishop of Rome a 'primacy of order' by human right, which is all that antiquity did know." "He urgeth that I ascribe no more to 'St. Peter and the Pope' for their 'first movership,' but 'only authority to sit first in council or some such things' I ascribe unto the Pope all that power which is due unto him either by divine right or by human right at the judgment of the Church . . . Some power doth belong to a 'first mover' even by the law of nature besides the 'first seat;' as to convocate the members, to preserve order, to propose such things as are to be discussed, to receive the votes, to give the sentence and to see it executed so far as he is trusted by the body."— "The Bishop of Rome, as successor to St. Peter, is *principium unitatis*, the beginning of unity, or hath a principality of order (not of power) above all Christians."

Field: "The Canon of the Church prescribeth that no general council shall be holden without the Bishop of Rome and the bishops subject to him; but the meaning of the Canon is, not that all proceedings are *void* and *unlawful* wherein his presence is not had, but wherein it is not *sought* and *expected*."

Laud: "A primacy of order was never denied him by the Protestants, and an universal supremacy of power was never granted him by the primitive Christians." And in a note,—"The Fathers gave three prerogatives to St. Peter—of authority, of primacy, and of principality, but not of supremacy of power."

Many more, and it may be stronger passages could be produced, but these are enough to show that if the primacy be an essential, our standard divines are, to say the least, not uncatholic.

δ.

FALSEHOOD AND TRUTH, by CHARLOTTE ELIZABETH, (John S. Taylor,) is dedicated to the minister of St. Jude's, and tells him, that like Jeremiah and Paul, the Lord has made him "a man of contentions" and "a sore troubler of those who are at ease in Zion while the enemy is thundering at the gate." Furthermore, that he has "roused the slumbering Christian and armed the naked;" and then comes the question, "Do I praise you for this?" We should answer it in the negative, as thinking clothes more needful for the naked than arms, but "men (and women) of contentions" have their own views on these points, and accordingly the only reason why praise is *said to be* withheld is the *humility* of the minister of St. Jude's. And so his fellow laborer can find no room for more than faint insinuations of praise among the startling calls to battle with which this belligerent dedication abounds. But (doubtless to the disappointment of those among us who admire the heroic character) we must say that the warrior whom Charlotte so much admires is minister of St. Judes, *Liverpool*, [the Rev. Hugh M'Neile,] and that as yet no such man of war has been raised up to marshal the hosts of anti-prelatists and anti-papists in the western world.

THE INFLUENCE, BEARING AND EFFECTS OF ROMANISM, &c. &c., (Printed for the Publisher, New York,) is a pamphlet the only reason for publishing which is kindly given in the Preface thus:—"The following *production* was written for publication, and for that reason is published." The *producer's* scholarship may be guessed at from his rendering *mirabile dictu*, "horrible to relate," his sense of propriety from his confessing that he played the eaves dropper, his reverence from his drawing a parallel between the cross and the serpent in Eden, and his leisure moments from the fact of this publication.

DUNIGAN'S ILLUSTRATED EDITION—*The Holy Bible according to the Douay and Rhemish Versions.*— This work has reached the eighteenth number, and is to be completed in twenty-four numbers. Being a translation of the Vulgate it enables those who do not read Latin to consult that version of the Holy Scriptures which has received the most extensive sanction in the Western Church.

A COMPLETE SYSTEM OF LATIN PROSODY, &c., by PATRICK S. CASSERLY. New York: Casserly & Sons. 1845.

This is likely to prove a very useful manual in the study of an important branch of classical education, the low state of which among us we heartily join Mr. Casserly in deploring. The arrangement of the work strikes us as an excellent one, and leaves nothing to be desired.

REFORMERS BEFORE THE REFORMATION, (Harper & Brothers) is an introduction to D'Aubigne's History, and may be good for that, as it certainly is for nothing else.

SERMONS BY THE REV. ALEXANDER GLENNIE, (A. E. Miller, Charleston,) are plain and scriptural discourses, and must be valuable to those who are anxious for the improvement of our slave population.

ESSAYS TO PROVE THE VALIDITY OF ANGLICAN ORDINATIONS. By a LAYMAN. Baltimore: Joseph Robinson. 1844.

This volume is made up of essays reprinted from the "True Catholic," and we are glad to see in a more permanent form productions which have done, and will do, so much to advance the cause of truth, and the interests of the Church. Painful as it is to meet in controversy those with whom we might instead be laboring to advance the kingdom of our common Lord, and ominous of evil as is the sight of professed Catholics in opposition to each other, we rejoice that when pressed by unworthy arguments and appeals to vulgar prejudices, our Church has sons who are abundantly able to defend her. And that such are found among the Laity is a token of life and vigorous health for which we cannot be too thankful.

We repeat our thanks to the author of this volume for the fulness and discrimination with which he has treated a subject so complicated. Though in great part of a historical nature, and involved in minute investigations, the more theological portions of the work are by no means the least valuable. In fact, we consider the IXth Essay (completely unanswerable of course, and) a model of accurate rejoinder.

THE TREASURY OF HISTORY.—We have received the second number of this periodical.— It professes to give a general introductory outline of universal history, ancient and modern, and a series of separate histories of every principal nation that exists; their rise, progress, present condition, &c. Also a History of the United States. It may be had at all the periodical booksellers in this city and Philadelphia.

RUBRICS.—It is remarkable that while the Bishop of Exeter is contending for the literal observance of rubrics, to the disregard of the tastes and prejudices of the people, Mr. Oakeley should step forward as the advocate of a different policy. Mr. *Oakeley*, the author of the article in the British Critic, which avowed the intention to *unprotestantize* the English Church, unites on the rubrical question with the Low Churchmen; so far at least as to dissuade the clergy from the revival of certain obsolete rubrics in opposition to the well ascertained wishes of their congregations. It is much to be hoped that those who have been offended with the stiffness of the Bishop of Exeter, will be pleased with the temper of moderation and considerateness displayed in the letter of Mr. Oakeley, which will be found on our first page *Confer* the extract on our last page from the English Churchman on the same subject.

To Correspondents.

"A Layman" is received. "Nimis" "A Friend to Cheap Postage," and "A Member of the Last General Convention" in our next.

"D." will excuse our change of his signature, it having been appropriated by another and regular contributor.

"C. F. C." should have appeared last, as should some others this week, who will be attended to in our next.

Clerical Changes.

The Rev. Cleland K. Nelson having removed from the Diocese of Virginia into that of Maryland, wishes his letters and papers to be sent to Upper Marlboro', Prince George's county, Maryland.

The Rev. Willard Presbury having removed from Kentucky to the Diocese of Mississippi, requests his letters and papers to be directed to Yazoo city, care of B. F. Powell & Co.

The Rev. George D. Gillespie having resigned the Rectorship of St. Mark's Church, Le Roy, and accepted a unanimous call to that of St. Paul's Church, Cincinnati, Ohio, requests that all letters and papers for him may be addressed to the last named place.

The Rev. S. W. Crampton having removed from Nanjemoy, Md., to Uniontown, Fayette county, Penn., requests his letters and papers directed accordingly.

The Rev. John A. Childs, formerly of Waddington, N. Y., has removed to Lewes, Delaware. His letters and papers can be directed accordingly.

Death of the Rev. Dr. Hawley, of Washington, D. C.

TRIBUTE OF RESPECT.

At a meeting of the clergy of the Protestant Episcopal Church in the District of Columbia, holden at the house of the Rev. J. W. French, on Saturday, the 25th of January, 1845, the following clergymen appeared:—

Rev. Mr. Harris, of Washington Parish, Rock Creek.
Rev H. Bean, of Christ Church, Washington.
Rev. S. Pyne, of St. John's Church, Washington.
Rev. J. W. French, of Epiphany Church, Washington.
Rev. L. J. Gilliss, of Ascension Church, Washington.
Rev. Mr. Shiras, of St. John's Church, Georgetown.
Rev. Mr. Gassaway, of Christ Church, Georgetown.
Missionary in Georgetown, Rev. Mr. Jones.
Resident in Georgetown, Rev. A. Steele and Rev. H. Major.

Communications were received from the rector of Trinity Church, Washington, (Rev. H. Stringfellow,) from the rector of St. Paul's Church, Alexandria, (Rev. J. T. Johnston,) and from the rector of Christ Church, Alexandria, (Rev. Mr. Dana,) stating their inability to attend, and their wish to be considered as assenting to any resolutions which the meeting might adopt.

The Rev. L. J. Gilliss was chosen Chairman, and the Rev. J. W. French, Secretary.

The Chairman stated that the meeting was called in consequence of the death of the Rev. WILLIAM HAWLEY, late rector of St. John's Church, Washington.

Whereupon the Rev. Messrs. Bean, French, and Harris, were appointed a committee to prepare suitable resolutions.

The committee retired for the purpose. On their return, the Rev. J. W. French presented from them the following resolutions, which were adopted:

Resolved, That while we would bow with resignation to the will of Him who orders all things, we learn with unfeigned regret the death of the Rev. WM. HAWLEY, first rector of St. John's Church, Washington, and in that capacity an officiating minister of the Church in this District for nearly thirty years.

Resolved, That we tender our sympathies to the afflicted family of our beloved and departed brother, and at the same time offer our thanksgivings for them that they have so much to mitigate their sorrow, not only in the precious consolations found in God for all trials, but in the peaceful exit of him whom, though they loved, they have lost; in the clear expressions of his steadfast faith in Christ; in the unceasing attentions of a beloved people surrounding his couch of death; and in the general affection and interest felt and manifested on this sad occasion by this whole community.

Resolved, That in token of our regard to the memory of our departed friend and brother, we will wear crape on the left arm for thirty days.

Resolved, That as a body we will attend the funeral.

Resolved, That a copy of these resolutions be sent to the family of the deceased, to the Bishop of Maryland, and to some of the public prints.

After the adoption of these resolutions, and prayer by the Rev. Mr. Steele, the meeting adjourned.

L. J. GILLISS, *Chairman.*
J. W. FRENCH, *Secretary.*

At a meeting of the Vestry of Epiphany Church, Washington, on Friday, 24th January, 1845, the following resolutions were adopted:

Resolved, That we join our regrets for the loss of the Rev. W. HAWLEY with those of an afflicted family, a bereaved congregation, and a saddened community: deploring one who, officiating in this city as rector of St. John's Church for more than a quarter of a century, has made himself loved so warmly and so widely.

Resolved, That we hereby express to the family of the deceased our sympathy with them in the bitterness of sorrow they must know in losing the husband, the father, and the friend deservedly so dear, while at the same time we invoke for them, through Christ Jesus, blessings and consolations from on high.

Resolved, That as a body we will attend the funeral of the late rector of St. John's Church.

Resolved, That a copy of these resolutions be sent to the family of the deceased.

J. W. FRENCH, *Rector.*
J. DAWSON JAMES, *Register.* [Nat. Intell.

EPISCOPACY ON PLYMOUTH ROCK.—That the Episcopal Church should be established, and a parish formed for the use of the Liturgy, at the landing place of the Pilgrims, must be regarded as among the strange things occurring in these strange days.

The Rev. Mr. Snow, who has been officiating there for some three or four months, administered the Holy Communion, on Christmas day, to fifteen communicants, it being the first celebration of that holy ordinance, according to the order of the Church, in that place. The services, we understand, are well attended, and the prospect is promising towards the permanent support of the worship of the Church.—*Gospel Messenger.*

NEW PARISH.—A new parish has recently been organized in the city of St. Louis, under the name of Grace Church, and a congregation already collected. A valuable lot of ground has been presented to this parish, in the northern part of the city, which is rapidly filling up with inhabitants. This is the fourth Episcopal congregation in that city, and has been organized under very favorable circumstances.—*Prim. Standard.*

We understand that the Rev. William Suddards has withdrawn from all connection with the Episcopal Recorder—leaving the Rev. G. W. Ridgely its sole editor and proprietor.—*Banner.*

Married.

On Tuesday morning, 4th inst., in the North Dutch Church, by the Rev. Dr. Phillips, WILLIAM HENRY ELPHINSTONE to SARAH MARGARET, daughter of Geo. C. Thorburn—all of this city.

On board the Floating Church of our Saviour, in the East River, by the Rev. B. C. C. Parker, on the 15th January, JOHN WILSON, of Ellsenburg, Sweden, to JANE HARPER, late of Liverpool.

On Thursday morning, Nov. 8th, 1844, in St. Thomas' Church, Hancock, Md., by Rev. D. Hillhouse Buel, the Rev. JAS. A. BUCK, rector of said church, to JANE, daughter of Mr. Isaac Breathed, of Washington county, Maryland.

Died.

At Cooperstown, N. Y., on Thursday, January 16th, ARIEL SPAFARD, M. D., aged 59.

As a physician Dr. Spafard ranked among the first; all subjects connected with his profession were treated with great deliberation, just discrimination and sound judgment. He was a safe, successful and strictly conscientious practitioner; towards the members of his profession he always bore himself honorably and with the highest degree of professional courtesy. Society will feel the loss of such a man; the poor and destitute will miss him, for "he never turned his face from any poor man;" numerous friends mourn his departure; an affectionate family and relatives are overwhelmed by this tide of sorrow. But in this darkest hour of calamity a light is reflected from above, unspeakably refreshing: Dr. Spafard died a Christian, "in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world."

DIED—At West Point, N. Y., on the 24th instant, Mrs. LOUISA, wife of Mr. Robert W. Weir, and daughter of the late John Ferguson, of New York, aged 37 years.

While the numerous friends of Mr. Weir will sorrow with him for the loss of her whose quiet virtues became a Christian wife and mother, all, who knew her, will rejoice in remembering that she was one of those of whom we are permitted to hope that they now rest in Paradise.

Calendar.

February.

9. First Sunday in Lent.
12.
14. Ember Days.
15.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

March.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. GOOD FRIDAY.
22. Easter-Even.
23. EASTER DAY.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

Notices.

The Rev. Mr. VINTON, Rector of Emanuel Church, Brooklyn, will preach in the Mission Church of the Holy Evangelists, Vandewater street, next Sunday evening, 9th inst. Service to commence at 7 o'clock.

P. S. The QUARTERLY COLLECTION will be made.

☞ The Rev. JONATHAN M. WAINWRIGHT, D. D. will deliver a Sermon to the YOUNG, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7½ o'clock. Feb. 8.

☞ The Rev. EDWARD Y. HIGBEE, D.D., will preach in the Church of the Redemption, Sixth st., near 2nd Avenue, on Sunday evening next, (the 9th inst. Service to begin at 7½ o'clock. Feb. 8.

ALL SAINTS' CHURCH, will be opened for Divine Service on SUNDAY EVENINGS during LENT, at half past seven o'clock. Feb. 8.

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7 o'clock. Feb. 8.

☞ The third lecture on MARRIAGE will be delivered on Sunday evening next, 9th inst., in English, in the French Church *Du Saint Sauveur*, corner of Park Row and Nassau street. Service to begin at 7 o'clock. All are respectfully invited to attend. Feb. 8.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Board of Managers will meet at the the Church Depository, on Tuesday, the 11th inst., at 5 o'clock, P. M. WM. H. BELL, Sec'y.
New York, Feb. 8, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Board of Trustees will meet at the Church Depository, on Tuesday next, the 11th inst., at half past 5 o'clock, P. M. DAVID HUBBEL HOYT, Sec'y.
New York, Feb. 8, 1845.

☞ YOUNG MEN'S CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.——A regular Monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 10th inst., at half past seven o'clock. CHS. H. BELL, Rec. Sec'y.

ST. CLEMENT'S CHURCH, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. F. 8.

THE POOR.—The inclemency of the season and the want of employment increase the demands upon Christian benevolence, and a little seasonable relief may often prevent great misery. The subscriber would thankfully receive any donations for this object,

C. F. CRUSE, Rector of St. Simon's
Feb. 8. Church, No. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 29th January, the Treasurer has received the following contributions.

From Grace ch, Camden, S C, $7 75; St Paul's ch, Springfield, Ill, $14 83; Mr Allis of Waverly, Ill, $1; Christmas offering of the S S of St John's ch, St Louis, $15; through S L Bush, Treasurer of Mass Board of Missions, from St James's ch, Great Barrington, $12; Christ ch, Boston, $2; S S Christmas offering of do, $2 50; do, of St James's ch, Roxbury, $10 41; do, Christ ch, Andover, $7 81; St Paul's ch, Boston, $13 50; St Thomas's ch, Taunton, $36; St Andrew's ch, Hanover, $6; St Luke's ch, Chelsea, $7; S S Trinity ch, Claremont, N H, $5 50—total, $102 72; Rev M A Curtis, per J A Sparks, Esq, $1; St Mark's ch, Frederic, Md, Rev J F Hoff, half, $10; St Michael's ch, Bristol, R I, $11 14; a friend to missions, per D Dana, $5; Grace ch, Honesdale, Pa, $5; from a child, 25 cts; self-denial of a child, 19 cts; through E Wilcox, Esq, R A in Phil, from S B B, half, $25; an Episcopalian of Chester co, Pa, $100; St Martin's ch, Marcus Hook, $34 50; St Paul's ch, Chester, $7; St Luke's ch, Phil, family offerings, part, $10; S S Emmanuel ch, Holmesburgh, $2 45; do, do, Pennepeck branch of the same parish, $2 62; do, do, Trinity ch, Phil, half, $13 10; St Peter's ch, Phil, $200; Christ ch, Phil, $100; S S St John's ch, Bellefonte, half, $1; St John's ch, Salem, N J, $5; St Paul's ch, Worcester, Md, $6 55—all the rest *trust* funds—total, $507 22; Christ ch, Reading, Conn, $12 37; St Mark's ch, Bridgewater, Ct, $8 20. Total, $701 23.

THOMAS N. STANFORD, Treasurer,
February 5, 1845. 139 Broadway, New York.

Errata.—In last week's acknowledgment, last line but one, for "St John's Church, *New* Haven," read St John's ch, *North* Haven.

Also, in the November acknowledgments two errors occur in regard to the contributions of Trinity Church, Columbia, S C, first, instead of $100, it should be $100 30; and, secondly, "in answer to the appeal," instead of $100, it should be $146.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 29th ult., the following contribution, viz:—

From Christ ch, Poughkeepsie, Rev Dr Reed, rector, $35.

C. N. S. ROWLAND, Treasurer,
Feb. 5, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 29th ult, viz:—

From St Stephen's ch, New York, Rev J H Price, rector, $30; St George's ch, Flushing, Rev George Burcker, rector, $7. Total amount, $37.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Feb. 5, 1845. 55 Water street.

The undersigned acknowledges the receipt of $15, from John D Wolfe, Esq, for the sick poor.

Further donations for the poor will be gratefully received. C. F. CRUSE,
Rector of St. Simon's Church, 21 First Avenue.
February 6, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Mr T C Butler, from Grace ch, for the "*sick poor*," $20; by Stanford & Swords, from a lady of the Ascension ch, $25; from John D Wolfe, Esq, $25.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

BENJ. EVANS, 23 Hamilton street.
New York, February 5, 1845.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From an unknown friend, a parcel of second hand clothing; from a lady of the Ascension ch, for the sick poor, $25.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.
February 5, 1845.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

From J T Harris, Esq, $5; J D Wolfe, Esq, $25; by Stanford & Swords, from a lady of the Church of the Ascension, for the sick poor, $50; from an unknown friend, a bundle of clothing.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.
Feb. 5, 1845.

Price reduced to $1 25.
A COMPANION TO THE BOOK OF GENESIS, by Samuel H. Turner, D.D., Professor in the General Theological Seminary.
STANFORD & SWORDS,
Feb. 8. 139 Broadway.

REVIEW OF BISHOP ONDERDONK'S TRIAL.—D. APPLETON & Co., 200 Broadway, have just published THE TRIAL TRIED; or the Bishop and the Court, at the Bar of Public Opinion. By LAICUS. Price 12½ cents. Feb. 8.

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By JAMES QUARTERMAN, House and Sign Painter.
Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.
For sale at this office. Feb. 8—10t$

CHURCHMAN'S LIBRARY.—The 2d No. of the 2d volume, for February, 1845, of this periodical, is now out, containing in continuation Formby's Travels in the East. "Manning's Sermons" will be commenced in the 3d number.
The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.
J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, Feb. 8, 1845.

BISHOP SOUTHGATE'S LETTER.—D. APPLETON & Co. have recently published, price 12½ cents, A Letter to a Friend in reply to a recent pamphlet from the Missionaries of the American Board of Commissioners for Foreign Missions at Constantinople. By the Rt. Rev. Horatio Southgate.
The New York American in reviewing this letter observes:—"We have rarely seen a more complete refutation than this—in gentle but firm language, and with most conclusive effect,—of charges wantonly preferred and pertinaciously maintained, without the shadow of evidence, against the Rt. Rev. Horatio Southgate, now a Missionary Bishop in Turkey of the Protestant Episcopal Church of the United States.
The allegation was, that Mr. Southgate was confederate with a clergyman of the English Church, in Constantinople, Mr. Badger, against the Congregational Missionaries, and through his agency or means, those Missionaries were hindered of their work, and rendered obnoxious to the jealousy of the Armenians and other Eastern Christians, among whom both parties were laboring.
"The whole offence of Mr. Southgate seems to have been this: that whereas *all Christians* in the East connect with the ideas of a Church and of a clergyman, the existence of a hierarchy, the use of creeds, and a liturgy, and the priestly vestments, Mr. Southgate, in conformity with the faith and practice of his Church at home, used all these—and thereby, inasmuch as the Congregationalists do not use any of them, it was made manifest to the Eastern Christians, that these Congregational Ministers were not Ministers in their acceptation of the term.
"It is quite clear that Mr. Southgate could not have done otherwise than he did; and those who read this pamphlet will be satisfied, that his conduct was as frank as his statement of it is satisfactory." Feb. 8.

For the Churchman.

The Locket.

"Ah! sans doute que dans les mysteres de notre nature, Aimer, encore aimer est ce qui nous est resti de notre heritage Celeste."

1.

Close to that heart where Memory cannot die,
Close to the heart that once beat warm and high
With brightest hope and purest ecstasy—
Close to the weary heart now tempest-tossed,
Rest thee, dear Relic of the loved and lost
Forevermore!

2.

When wild and dark, across my troubled soul
Life's passion-storms their angry fury roll,
And bow my spirit to their mad control—
In stern temptation's day of darkest power—
When Death looks down on Friendship's festal hour
With frown severe.—

3.

When on Love's holiest shrine the flame burns cold,
When in Youth's prime the heart grows sere and old,
In all Time's changes stern and manifold—
Strong as the links that chain the immortal mind
Shall every silver thread more firmly bind
My soul to Heaven!

4.

Close to that heart which knows no dearer tie
Save that which clingeth to its home on high,
Pointing its dearest hopes beyond the sky—
Rest thee; for every earth-born grief a balm
Oh! precious token of a mother's calm
And sacred love!

5.

Entwined within they simple braid shall dwell
Forevermore a memory, a spell—
A memory long years shall cherish well;
A mighty charm, to guide my wayward youth
In paths of love, of purity and truth,
And guard my age.

6.

Close to that heart, that wandering wild and wide,
Too oft its trust betrayed, its hope denied,
Still fondly turns to linger at thy side,
Like thy paternal love, unchanged by Time,
Shall these dark locks of manhood's early prime
In brightness rest!

7.

There is one holy joy forever gay,
There is one love that knoweth not decay,
There is one youth that cannot pass away;
Nor can that soul be stricken to the dust
Which knows on earth one deep and perfect trust
One brother true!

8.

Upon that heart whose every throb is Thine,
Oh God! as on a consecrated shrine
I lay in meekest hope this pledge of mine—
Memento frail in golden circlet bound,
Like earthly love with love celestial crown'd
And guarded safe.

9.

All-beauteous Love! Great Life of Nature, Light
Of Spirit's chaos! Star of Death's black night!
With Deity's own perfect radiance bright—
Sceptred with strength, and crowned with majesty,
And girt with robes of immortality,
For God is Love!

10.

The Universe is subject to thy sway,
E'en sin's dark realms thy mild behests obey,
Redeemed to light; cheered by thy living ray,
Strong in thy strength my soul, with wing unfurled,
Pierceth the secrets of that silent world
Beyond the grave.

11.

Chain of all Being! Lord of Time and Space!
By thee my soul, ev'n in herself may trace
Dimly the glories of her Father's face—
For there, close link'd by thy mysterious tie,
Faint image of Faith's holiest mystery,
They three are one! W.

The Trial of Bishop Onderdonk.

This mournful case is now before the Church, and the Church must judge of it. In all our experience we have never seen so strange a case—so sad a case. We say—let the Church bow and submit, and yet we say, the public mind seems quite as far from a clear satisfaction as ever. We give the sentence against the Bishop in our present number, and yet we say, that we suppose the sentence is open to very solemn objections. This opinion arises from the fact—for we have yet no report of the trial—that the prominent journals, both religious and secular, are divided in their judgment. The article in the Churchman of Jan. 11th, seems to us in the very best sense and temper of any that we have seen. Sundry secular papers come to us on the same subject, among these the New World, which pronounces a most powerful condemnation of the sentence; and all that we see seems fully to convey the idea that a severe persecution and proscription is in existence. The point to which our mind has been drawn is this,—were there not on the bench of triers *three*, who, according to the common law and common sense, would have been excluded from sitting there by the rules of all our civil courts? Let wise men judge. With others, we bow to the decision of the Church, and say, let all good and true Churchmen pray and toil for the honor of Zion, as in the day when Athanasius was condemned, and yet, says Bishop Horne, "Athanasius was right." That the Bishop of New York has been right in all his private acts we pretend not to say, for we know not. All that we can say is, if he has erred let all pray for him and that he may be restored in the spirit of meekness. As to the canonical and legal perplexities of the case, we are not now required nor are we anxious to judge. Wiser heads will look through this matter, and we beg of all who love our Zion not to be excited by the loud and ceaseless clamors of our sectarian neighbors. Permit them to rail, as ever they have, from the days of Cromwell, but let us "be quiet from fear of evil." All other denominations have their troubles. We wish not to speak of them. Let us all humble ourselves under our own errors, and while we seek forgiveness of our God, let us never forget those who have fallen into sorrow, sin and folly. There will come a day when the scrutiny into acts and tempers will make many see that "happy is he who condemneth not himself in that thing which he alloweth." At present we wait for more information, not being ready to understand the rumors and reports before us.

There will be, no doubt, a flood of publications, pamphlets, and essays, not a moiety of which would it be in our power to employ. All we can just now do is to exhort those who love the Church and profess their anxiety for her honor and her prosperity, to be calm and humble under any and all her trials, believing that God, who gave his law and showed his love to the Church in the wilderness, wherein many sorrows abounded, and many did wrong in his sight, still hath his Church, and will be to her a perpetual light and shield,—that shield may sometimes seem not to defend those who love him best,—that light may be often obscured by the dark cloud in which he hides himself. In all such seasons, let all who would love and serve Zion, be ever mindful of his covenant, and seek his favor in faith and penitence and prayer.—*Gospel Messenger.*

Obedience to the Rubrics.

Upon what foundation does obedience to the rubric rest? what are its limits and modifications? We can only answer as we always have answered this question; that it is founded upon ordination vows and subscriptions; that its limits extend to the utmost regions of possibility, where the law of the Church is plain. Unless obedience to the rubric rests upon a strict fulfilment of solemn promises and vows, it rests upon NOTHING; the minister who makes fifty additions to, or he who makes fifty omissions from, the Prayer Book, is just as faithful a son of the Church as he who strictly fulfils every letter of the Church's law. We know that a theory has been set up by certain clergymen, that when they promised and vowed to comply strictly with the requirements of the Prayer Book, they (and the bishop) understood it to mean that they should do so only so far as it was customary in the individual Church in which they should minister, from time to time. A very pretty and convenient theory truly! one that would perpetuate every varying evil that a careless and faithless generation might choose to adopt. But even its very advocates depart from it, for they are continually altering something; but then this something falls in with their own private fancy, and they are willing to follow *that* whithersoever it may lead; they find difficulties only when they are called upon to follow the laws of the Church. In proof of this, we may cite the following testimony of an Islington correspondent:—

"Since the Bishop of London's Charge, the requirements of which, the clergy of this parish alleged that they *could not* comply with, on account of 'difficulties with the laity,' some of our ministers, without any intimation or opposition whatever, have introduced alterations *of their own*, more striking than any which the bishop enjoined."

In truth, strict obedience to the rubric involves one of the highest principles of a Churchman—deference to the authority of the Church when opposed to private judgment. And this is the true cause of the opposition of the ultra-protestant clergy. They have buried the Church at the bottom of their pulpits, and either they reign supreme over their flocks, or their flocks reign over them; in neither case is the authority of the Church recognised. Now, alteration in the mode of performing Divine service in such Churches, simply because THE CHURCH *has commanded it*, would have a most wholesome effect, "very necessary for these times," and for these men. It would be no "mere rubrical question."—*Eng. Churchman.*

We have inserted elsewhere a letter, which has been addressed by the schismatical Baronet of Aberdeen to the Editor of "the Protestant Churchman," New York, in which, not contented with giving a most unfair, and altogether one-sided, account of the causes which led to his excommunication, Sir William indulges not only in a fierce and rabid attack on the doctrines of the Scottish Episcopal Church, but assails, in the most unscrupulous manner, the honesty of her clergy.

We are much mistaken, however, if any great degree of credit will be given on the part of the American Church to the truth of his assertions, and we hardly believe that he will find much sympathy to exist in his favor amongst the clergy of our sister communion in that country. Our American brethren have too high an opinion of the clergy of our Church, are sufficiently well acquainted with her history, and familiar with the depression and persecution she has sustained, to be misled by such unfounded calumnies; and on this head we may just refer to the following extract from the speech of an American Presbyter, delivered at the late Convention, and to be found in a recent number of the above journal:—

"It is not true that there is in our country and Scotland the same state of agitation as in England, and the reason is obvious. In Scotland, the Episcopal Church, or, as it is called, the Catholic remainder of the Church of Scotland, have been persecuted by the State,—it is in a position of contention with numerous sects around it, and is in the same position as we have been, obliged to keep on our panoply. The consequence is, that they understand Church principles in Scotland better than in England, and he asserted that they were better understood here than in England. This had been conceded to him by gentlemen of high standing in England, that we were in a better condition, because their convocations had been put down, and they could have no meeting to express their sentiments. Parliament which consists of Roman Catholics,—or he would call them Romanists, for he denied that they were Catholics,—and even infidels had seats there to legislate for the Church. The Bishop of London had told him that he preferred no legislation on account of the constant fear that it would be wrong. The Parliament of England is acting as the Church,—it did not do so until the year '32, when it became alarmed at the emancipation of Romanists in Ireland; when they had attempted to suppress ten bishops in Ireland and had succeeded, and when they had been warned by the burning of a bishop in effigy in the streets of London, and the bishop insulted; when a bishop's house was burned and the Church felt the struggles which ended in its downfall in the seventeenth century, were to be re-enacted, that a few individuals met at Oxford to consult the opinions of their fellow Churchmen. This ended, as all know, for all are conversant with the writings of Mr. Palmer. They expressed their attachment to the Church as it is, disconnected with the State; they wanted what had been expressed here, to retain the Church as it is."

While views such as these are held regarding our Church, it is the more necessary to expose at once any attempt, such as Sir W. Dunbar's, to bring her into discredit in America.

We should not be surprised to find that the letter before us will have the very opposite effect from that intended; and that, instead of his receiving either support or countenance on the other side of the Atlantic, it is more than probable that it will call forth an expression of sympathy towards the venerable prelate, whose exercise of authority, in the case of this rebellious priest, attended though it has hitherto been with so little of the sympathy of the Anglican Bench, has tended, in the minds of all good Churchmen, in no slight degree, to elevate the dignity of the Episcopal character in Scotland.

We observe that Sir William proposes forwarding copies of several printed documents on the subject. We trust he will not omit to forward also a copy of the Bishop of London's Letter to the Bishop of Glasgow, as well as a copy of "An Earnest and Solemn Remonstrance, by a Presbyter," published in reference to the case of Mr. Drummond, and which common report at the time attributed to the Rev. B. Addison.—*Churchman's Family Gazette.*

The Calumnious Ear.

This Discourse, printed in our last, has been published in a pamphlet form, and the following extract from an Essay on 'The Government of the Tongue,' by the author of 'The Whole Duty of Man,' has been added to it as an Appendix.

Of Lying Defamation.

This admits of various circumstances. Sometimes a man invents a perfect falsity of another: sometimes he does not invent it, yet reports it, though he know it to be false; and a third sort there are, who having not certain knowledge whether it be false or no, do yet divulge it as an absolute certainty, or at least with such artificial insinuations, as may bias the hearer on that hand. The former of these is a crime of so high, so disingenuous a nature, that though many are vile enough to commit it, none are so impudent as to avow it. Even in this age of insulting vice, when almost all other wickedness appears bare-faced, this is fain to keep on the vizard. No man will own himself a false accuser: for if modesty do not restrain him, yet his very malice will; since to confess would be to defeat his design. Indeed it is of all other sins the most diabolical, it being a conjunction of two of satan's most essential properties, Malice and Lying. We know it is his peculiar title to be *the accuser of the brethren:* and when we transcribe his copy, we also assume his nature, intitle ourselves to a descent from him, *Ye are of your Father the Devil, John,* 8. 44. We are by it rendered a sort of *Incubus* brats, the infamous progenies of the lying Spirit. It is indeed a sin of so gross, so formidable a bulk, that there needs no help of Opticks to render it discernable, and therefore I need not further expatiate on it.

The next degree is not much short of it; what it wants is rather of invention than malice; for he that will so adopt another's lie, shows he would willingly have been its proper Father. It does indeed differ no more than the maker of adulterate wares does from the vender of them: and certainly there cannot be a more ignominious trade, than the being Hucksters to such vile Merchandize. Neither is the sin less than the baseness: we find the *Lover* of a lie ranked in an equal form of guilt with the *Maker, Rev.* 21. 27. And surely he must be presumed to love it, that can descend to be the broker to it, help it to pass current in the world.

The third sort of Detractors look a little more demurely, and with the woman in the *Proverbs,* Chapter 30. v. 20. *wipe their mouths, and say they have done no wickedness.* They do not certainly know the falsity of what they report, and their ignorance must serve them as an Amulet against the guilt both of deceit and malice: but I fear it will do neither. For first perhaps they are affectedly ignorant: they are so willing it should be true, that they have not attempted to examine it. But Secondly it does not suffice that I do not know the falsity: for to make me a true speaker, it is necessary I know the truth of what I affirm. Nay if the thing were never so true, yet if I knew it not to be so, its truth will not secure me from being a liar: and therefore whoever endeavours to have that received for a certainty, which himself knows not to be so, offends against truth. The utmost that can consist with sincerity, is to represent it to others as doubtful as it appears to him; yet even that how consonant soever to truth, is not to Charity. Even doubtful accusations leave a stain behind them, and often prove indelible injuries to the party accused: how much more then do the more positive and confident aspersions we have hitherto spoken of? Let me add only this concerning this latter sort, that they are greater advancers of defamatory designs, than the very first contrivers. For those upon a consciousness of their falseness are obliged to proceed cautiously, to pick out the credulous and least discerning persons, on whom to impose their fictions, and dare not produce them in all companies for fear of detection: but these in confidence that the untruth (if it be one) lies not at their door, speak it without restraint in all places, at all times, and what the others are fain to whisper, they proclaim, like our new engine, which pretends to convey a whisper many miles off. So that as in the case of stealing, it is proverbially said, that if there were no receivers, there would be no thieves; so in this of slander, if there were fewer spreaders, there would be fewer forgers of libels: the manufacture would be discouraged, if it had not these retailers to put off the wares.

Now to apply these practices to our rule of duty, there will need no very close inspection to discern the obliquity. The most superficial glance will evidence these several degrees of slanderers, to do what they would not be willing to suffer. Who among them can be content to be falsely aspersed? Nay so far are they from that, that let but the shadow of their own calumny reflect on themselves, let any but truly tell them that they have falsely accused others, they grow raving and impatient, like a dog at a looking-glass fiercely combating that image which himself creates: and how smoothly soever the original lie slides from them, the echo of it grates their ears. And indeed it is observable, that those which make the greatest havock of other men's reputation, are the most nicely tender of their own; which sets this sin of calumny in a most diametrical opposition to the Evangelical precept of *loving our neighbours as ourselves.*

Thus much is discernable even in the surface of the crime: but if we look deeper and examine the motives, we shall find the foundation well agrees to the superstructure, they being usually one of these two, *Malice* or *Interest.* And indeed the thing is so disingenuous, so contrary to the dictates of Humanity as well as Divinity, that I must in reverence to our common nature, presume it must be some very forcible impellent, that must drive a man so far from himself. The Devil here plays the Artist: and as the fatallest poisons to man are (they say) drawn from human bodies, so here he extracts the venom of our irascible and concupiscible part, and in it dips those arrows, which we thus shoot at one another.

It is needless to harangue severally upon each. The world too experimentally knows the force of both. *Malice* is that whirlwind, which has shook States and Families, no less than private Persons; a passion so impetuous and precipitate, that it often equally involves the Agent and the Patient: a malicious man being of like violence with those who flung in the three Children, *Daniel* 3. consumed by those flames into which he cast others. As for *Interest,* it is that universal Monarch to which all other Empires are Tributaries, to which men sacrifice not only their Consciences and Innocence, but (what is usually much dearer) their Sensualities and Vices. Those whom all the Divine (either) threats or promises, cannot persuade to mortify, nay but restrain one Lust, at *Mammon's* beck will disclaim many, and force their inclinations to comply with their interest.

And whilst this sin of Calumny has two such potent Abettors, we are not to wonder at its growth: as long as men are malicious and designing, they will be traducing; those Cyclops's will be perpetually forging Thunderbolts, against which no innocence or virtue can be proof. And alas we daily find too great effect of their industry. But though these are forgers of the more solemn and deliberate calumnies, yet this sportive age hath produced another sort, there being men that defame others by way of divertisement, invent little stories that they may find themselves exercise, and the town talk. This if it must pass for sport, is such as *Solomon* describes, *Prov.* 26. 18, 19. *As a mad man that casteth fire-brands, arrows and death, so is he that deceiveth his neighbour, and saith, am not I in sport?* He that shoots an arrow in jest, may kill a man in earnest, and he that gives himself liberty to play with his neighbour's fame, may soon play it away. Most men have such an aptness to entertain sinister opinions of others, that they greedily draw in any suggestion of that kind; and one may as easily persuade the thirsty earth to refund the water she has sucked into her veins, as them to deposite a prejudice they have once taken up. Therefore such experiments upon fame, are as dangerous as that which *Alexander* is said to have made of the force of *Naptha* upon his Page, from which he scarce escaped with his life. These jocular slanders are often as mischievous as those of deeper design, and have from the slightness of the temptation an enchantment of guilt. For sure he that can put such an interest of his neighbours in balance with a little fit of laughter, sets it at a lower price than he that hopes to enrich or advance himself by it; and though it pass among some for a specimen of wit, yet it really leaves them among *Solomon's* fools who *make a mock at sin, Prov.* 14. 9. In the mean time since slander is a plant that can grow in all soils, since the frolic humor as well as the morose betrays to the guilt, who can hope to escape this *Scourge of the Tongue,* as the Wise man calls it, which communicates with all. Persons of all ranks do mutually asperse, and are aspersed: so that he who would not have his credulity abused, has scarce a securer way, than (like that Astrologer, who made his Almanack give a tolerable account of the weather by a direct inversion of the common prognosticators,) to let his belief run quite counter to reports. Yea so epidemic is this disease grown, that even religion (at least those parties and factions which assume that name) has got a taint of it; each sect or opinion seeking to represent its antagonist as odious as it can: and whilst they contend for speculative truth, they by mutual calumnies forfeit the practick; a thing that justly excites the grief of good men, to see that those who all pretend to the same Christianity, should only be unanimous in the violating that truth and Charity it prescribes.

And if these be the weapons of our spiritual warfare, what may we think of the carnal? How are our secular animosities pursued, when our speculations are thus managed? How easily do we run down the reputation of any who stand in the way, either of our spleen or avarice? When *Joseph's* resolute purity had changed the scene of his Mistress's passion, she does as readily shift that of guilt too, and fixes her crime upon him, *Gen.* 39. So when *Ziba* had made a mind to undermine *Mephibosheth* in his estate, he first practices upon his fame in a false accusation, 2 *Sam.* 16. 3. And alas how familiarly do men now see both these scenes reacted? Those who will not take vice into their bosoms, shall yet have it bespatter their faces: they who will not run *to the same excess of riot,* must expect to be evil spoken of, 2 *Peter* 4. 4. Nay not only pious men, but piety itself partakes of the same fate, falls under the two-edged slander both of deceit and folly. And if men cannot be permitted quietly to enjoy their piety, much less will they those things whereof the world has more gust, I mean secular advantages. There are still crimes to be discovered in the possessors of honours or estates, and they wonderfully excite the zeal of those who would supplant them. What artifices are there to make them appear unworthy of what they have, that others more unworthy may succeed them? Nor are these storms only in the upper region, in the higher ranks of men; but if we pass through all degrees, we shall find the difference is rather in the value of the things, than in the means of pursuing them. He that pretends to the meanest office, does as studiously disparage his competitor, as he that is rivalled for a kingdom. Nay even he that has but a merry humor to gratify, makes no scruple to do it with the loss of another man's reputation.

Thus do we accommodate every petty temporal interest at the cost of our eternal: and as an unskilful fencer, whilst he is pursuing his thrust, exposes his body; so whilst we thus actuate our own malice, we abandon ourselves to Satan's, receive mortal wounds from him, only that we may give a few light scratches to one another. For as I have before said, there is nothing does more secure his title to us, than this vice of Calumny, it bearing his proper impress and figure. And we may fear *Christ* will one day make the same Judgment of Persons as he did of coin, and award them to him *whose Image and Superscription* they bear, *Matth.* 22. 20.

And now how great a madness it is, to make such costly oblations to so vile an Idol? This is indeed the worshipping our own Imaginations, preferring a malicious fiction before a real felicity, and is but faintly resembled by him, who is said to have chosen to part with his Bishoprick, rather than burn his Romance. Alas are there not gross corporal sins enough to ruin us, but must we have æreal ones too, damn ourselves with Chimeras, and by these forgeries of our brains dream ourselves to destruction.

Let all those then who thus unhappily employ their inventive faculty, timely consider, how unthriving a trade it is finally like to prove, that all their false accusations of others, will rebound in true ones upon themselves. It does often so in this world, where many times the most clandestine contrivances of this kind meet with detection: or if they should happen to keep on the disguise here, yet it will infallibly be torn off at the great day of manifestation, when before God, Angels, and Men, they will be rendered infinitely more vile, than it was possible for them here to make others.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.
By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

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SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

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EDWARD TRUEMAN, *or False Impressions.*

SUSAN HARVEY—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28 -tf

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

DR. ARNOLD'S LIFE AND CORRESPONDENCE.—D. APPLETON & Co. have this day published, "The Life and Correspondence of Thomas Arnold, D. D., edited by Rev. A. P. Stanley. The two volumes of the English edition in one vol. 12mo.

To the American scholar and student, the Life of Dr. Arnold is of unusual value and interest; it is not too much to say, that in the death of the author of the "History of Rome," learning has sustained a loss that we cannot hope to see repaired; yet not merely as a scholar will his loss be felt; his influence in elevating the moral tone of the "rising minds" at the Universities, and the valuable reforms he effected in the public schools of England, more spiritual, however, than formal, will endear his memory to all who "value true culture." His correspondence is very interesting; various in topic, life-like in its grasp of passing events, sensible in view, manly in style, and biographical in character. An appendix contains among other things, important extracts from his journals of continental tour. Jan. 25.

To Mr. George Jardine, Organ Builder, New York.

NEWBERN, N. C., December, 1844.

THE Vestry of Christ Church desire me to say how highly they are pleased with the Organ you have recently built for them. The workmanship of it is very neat, and the contrivances for enlarging its range, at the same time avoiding complexity, are singularly ingenious and complete.

For its more than ordinary compass, and especially for the rich and fine quality of its tones, we think it an instrument of uncommon excellence, and we feel that we cannot estimate too highly the taste and skill you have shewn in it.

(Signed) F. M. HUBBARD,
Rector of Christ Church, Newbern.

☞ To clergymen, and gentlemen about furnishing their churches with Organs—Mr. Jardine respectfully solicits their orders.

Dec. 28. 83 Anthony st., next door to Broadway.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

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No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance,* $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. Geneva College, Rev. P. A. Proal, D. D., Rector of —, Utica, and L. Bush, D. D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
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Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

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J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. Jan. 4.

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JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

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